

THE
IMMORTALITY
OF THE
S O U L

Asserted, and Practically Improved :

S H E W I N G

By SCRIPTURE, REASON, and
the Testimony of the ANCIENT
PHILOSOPHERS, That the
SOUL of Man is capable of subsisting
and acting in a State of Separation
from the Body ; And how much it con-
cerns us all to prepare for that State.

With some REFLECTIONS on a
Pretended Refutation of Mr. Bently's Sermon.

By TIMOTHY MANLOVE.

Ἐπεὶ ἡ ψυχὴ ἀθανάτη ἐστίν, ὁπρὸς αὐτὴν ἀ-
ταί, ὅχι πρὸς τὸ χεῖρον τετε-
μένον ἐν ᾧ καλῶμεν
τὸ ζῆν, ἀλλ' ὡς τὸ παντὶς· καὶ ὁ κίνδυνος οὗτος οὐ
καὶ δόξειεν αὖν μάλιστα δεῖνός τινι, εἴπερ αὐτὴς ἀμεί-
σθην Plat. in Phæd.

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Henry Barre, Jr., 1921 3/2

To the Candid and Impartial

READER.

§ I. **I**T seems an Argument (equally
convictive and deplorable) of
the monstrous degeneracy of the
Spirit of Man, that it should doubt its
own Spiritual Nature! and be in sus-
pence unto which Class of Beings to an-
numerate it self! Whether it be more
a-kin to Mind, or Dust; and whether, as
the latter, it should count it self more
ally'd to this World, which it is but to
pass through; or the other, where it is
to design for it self an everlasting abode?
that it should suspect its Nature to be less
similar to the Inhabitants of Heaven,
than to Particles of Earth? Or that it
should any-where be found debased to so
low a pitch, as to think it self more fit to
be sorted with Clods here below, than
with Angels above!

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§ II. *We are indeed carefully to distinguish, in the consideration we ought to have of our selves, between what we are in natural, and what in moral respects. We cannot upon the latter account think too meanly of our selves, as having sinned, and fallen short of the glory of God. But upon the former account we cannot judge of our selves more meanly than our proper rank in the Creation allows, without reflecting injuriously upon our Maker. Here a mean Self-despiciency, is most ingenerous and ungrateful. And when, upon this natural account, we are God's Off spring, and in styling himself the God of the spirits of all flesh, and the Father of spirits, he intimates our near alliance to himself, and calls us his Sons, we call our selves Sons of the Earth, we cannot herein vilify our selves, without reproaching him. And in this respect it might amaze one, to think it should be needful to write a Book, to prove that a piece of Clay cannot reason ! deliberate ! lay Designs ! form Thoughts ! deduce one Thought from another ! raise Thoughts*
far

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far above the whole Sphere of Material Beings! even so high as to reach unto the Supream being it self: Or that it should be requisite to confute a Book that, if it have any meaning at all, must be understood to mean as absurd a Paradox as this! Inasmuch as no mortal man can prove that a Clod of Clay is not resolvable into as fine Particles, as any the finest Matter whatsoever.

But since such an Antidote was become necessary against so stupifying a Poyson, and that there is reason to think too many minds may be prepared to receive so poysonous Sentiments as the Pamphlet here animadverted on, contains, by a stupidity in reading, equal to that wherewith it was writ; we congratulate the Age, that it hath produced the one so opportunely for the other.

But we cannot in the mean time but further pause, and bethink our selves; and with astonishment cry out,

§ III. Whither is Human Nature sunk and gone, that any persons can so solicitously brutify and degrade themselves, and

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be as in pangs of travel, till they have ranked themselves amongst those Creatures, which God himself hath set so much below them, and so evidently hath formed to be subjected to their use and pleasure? 2 Pet. 2. 12. Souls so demonstrative of the Existence of a God, so expressive of his Eminencies, so receptive of his Favours, so apprehensive of his Works and Will, so useful and significant in his Creation, so fit to know, to govern and possess themselves, and to make such great and wonderful improvements of what occurs in the whole frame and course of things: Tea, and so formed to, and capable and ambitious of Immortality, and so accommodated for it; Are these only or ultimately given to keep a little Flesh from stinking? to do some Artificial Feats and Tricks therein, and then to perish with it? These men are great strangers to themselves, and inobservant of their own Faculties and Capacities; and mind not the provisions which the great Original of all things hath produc'd abundantly, and suited to every Faculty, Sense and Member belonging to them.

§ IV. *Essences lie deeper than their Principles ; and Principles deeper than their Actions or Effects : And every man is nearer to himself, than any other Beings are, or can be to him, save his God: And he that reads concerning Human Souls, and minds not the powers and actings of his own Soul, cannot but be a stranger to himself, and the more fit to be impos'd upon both by himself, and by others. He that forgets, and doth not mind and heed himself, whilst he consults his Books, can never be such a Proficient in Self-knowledge, as otherwise he might be. It cannot be denied, but that the Inordinacies and Immoralities of men professing Godliness, and zealous in Polemical defending the Soul's Immortality, have ministred greatly to the propagation of this dangerous Error. That the Soul of man is mortal. And when men are sunk in guilt, and find their own Convictions troublesome to themselves ; to make themselves more easy in their course of Soul-neglect, they judge themselves the more concern'd to baffle their belief of the*

Existence of God, of the Extent and Exercise of his Providence, of the Immortality of the Soul, and of Eternal Judgment. And when they have extirpated this Persuasion, they can more easily contrive Principles, and order Practices, to serve their own particular purposes and turns. But things are not always what, and as men think they are, or would have them be.

§ V. *It is true, some of the Patrons and Promoters of this Fundamental Error, are Men of admirable Parts and Learning, and fit to make considerable Figures, and to do great service to the Publick, and eminently to serve their Generations in Consistories, Courts, Camps, Navies, or in other Stations, through their Sagacity, Courage, Generousness, and all the obliging Civilities of Conversation, which the advantages of their Education might dispose them unto. But he that can believe he hath no God to adore and please, no Soul to save or lose, no final Reckoning to make to a Supream Judge; and so no Eternal Retribution to expect; can have no*
reverence

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reverence to his Conscience, no great and noble end to influence and beautify his Actions, nor indeed any thing fully fit and cogent to secure him against the most accommodate and strong Temptations, in the severities and briskness of their assaults upon him. His Interest, Honour, or Humour, and his adventitious helps from men, are now his strongest holds; but when these things are likely to be raviſh'd from him, either his heart must sink, and break, or he will violate all the Rules of Honesty and Order, to preserve himself; and rather sacrifice the Publick Interest to his own Concerns, than act like a thorough Votary to the Common Interest of Mankind. And if that Maxim govern him, Dulce & decorum pro patriâ mori, aut agere; yet is it his ambition of being famed in History, which mainly prompts him to be so heroick: So that in all, it is but his own ambitious and aspiring Self which is his ultimate end; and all that lies betwixt him and this End, hath but an inferior and subordinate contribution thereunto. And hence

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the Honour, Safety, and Felicity of his King and Country are only valued by him (even as all Creatures serviceable to him are) merely for his own sake. So good Security and Service have Kings and Governments from him. And let but this selfishness be everywhere, and every way, the Regent Principle, abstractedly from all sense of, and references to Soul-good hereafter; and then he that hath the sharpest Eye, the greatest Reach, and the longest Sword, will have the most undoubted right to all that he can get and keep, though vi & armis. And when another shall outwit, or conquer him, and call him to an account for all, what is the rule and spirit of this Process, but Selfishness engaged to satiate Revengeful Thirst?

§ VI. But what is it that induces Persons to believe that Souls are material and mortal, and so to perish physically with their Bodies? is it because there is no God? or that God is not able, or not willing to create such Beings? is it that either the production of
such

such Beings implies a contradiction, or that God judges it unworthy of, and much below himself, to make; and uneasy and dishonourable to himself to mind them? or to perpetuate their Beings to their Eternal Happiness or Misery, as they behave themselves, whilst in this World and Body? Or do they think (à posteriori) that there want Evidences of their Immortality? or that the present frame, and state, and course of things and Providence, insinuates the contrary? or that God is too good to eventuate the Eternal Misery of any Being?

As to the Existence of a God.

(1.) If ever there was absolutely nothing, then there never could be any thing existent: For how could something be produc'd from nothing? What? an Effect without an Action! or an Action without an Agent or Efficient?

(2.) The Eternity of Life, and Light, and All-sufficiency, is demonstrably more credible than the Eternity of meer Body or Matter: For Matter in it self is
uni-

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universally passive and impressible from another Nature, and all its Principles and Motions must be deriv'd from another, and an higher Nature. And surely that Essence must be very fine and excellent indeed, which can comprehend and penetrate, and so variously and harmoniously imprinciple and actuate so vast a Fabrick as the material Universe. He that could so digest it into such an excellent and establish'd Order as we find it is, must needs be Great, Wise, Good himself, and infinitely so.

(3.) But supposing there be an Invisible, Infinite Spirit; what greater, more genuine, and apt Evidences, is his Existence capable of, than what continually face us? Rom. i. 20. Can Taste be prov'd to the Eye; or Sounds to the Palate; or Colours and Light to the Ear? All Faculties and Senses have their proper Objects, and these Objects have their peculiar Evidences to their own Nature, Use and Ends, as they respect their different Faculties and Senses. Things Visible are best known by being seen; things Audible, by being heard.

Blind

Blind men will know Light much better, if ever their Eyes shall be open'd, by one glance thereat, than by all the most accurate Discourses upon Light, which before were, or could be read to them; and yet before they saw, they apprehended there were such things as Light and Vision, but not so satisfyingly as by their own actual seeing of it. Now if seeing the vast visible bulk and compass of the Universe, the evidently wise Contrivance of it, with all the accurate dependencies and subserviencies of all the parts thereof, as to their mutual usefulness each to other, and all its furniture to maintain, assist, and please all its Inhabitants suitably to their different Capacities, Stations, and Concerns, be not sufficient to prove Infinite Power, Wisdom, and Goodness in existence to the thinking mind, what can!

As to God's Ability and Willingness to produce such Beings as Immortal Souls;

(1.) There

TO THE READER.

(1.) *There is no contradiction in the terms or thing ; let them demonstrate who assert the contrary, if they can.*

(2.) *Souls are produced by God's Creating Power, and breathed into Humane Flesh : And their constituent Faculties, their vast Capacities, their noble Functions, and vivid Operations, the vast Provisions which God hath made for their Entertainment, Employment, and Improvement ; (such as the Mysteries and Treasures of Nature ; the Exercise and Issues of Universal and Particular Providence ; the Openings and Advantages of a Gospel-day ; the even sensible Influences, Impressions, and Effects of Providence and Grace upon the Spirits of Men) the Souls apparent Jurisdiction and Dominion over it self, (yet under Law to God and Christ, whose dealings with it would yet admit of larger Thoughts, did not the Impatient Press forbid them) and its Ability to make all Tributary to its own advantage, as to Self-conduct, Government, and Possession, and to reflect upon, discern, approve, or to censure its own Actions,*

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Actions; yea, and to look beyond what Time and meer Matter can amount unto. All these (and much more) make it evident, both what Souls are, and will hereafter be consigned to.

As to the Θεοποίησις, or God-becomingness in the Case: Why should it be thought unworthy of him, seeing it is done so evidently by him, who worketh all things after the counsels of his Will? Eph. i. 11. Is it so unbecoming God to create Spirits in his own Image, to impress the Signatures of his own Name upon them; to put them into a State of Trial, therein to govern them suitably to their Frame and State, and so to suit their everlasting State to their present Choice, Tempers, and Carriages, and from amongst the Sons of Men to chuse and cultivate a Seed for Heaven, and there to take Eternal Pleasure in all the Accuracies of their compleated Beings, their orderly Behaviour and infinite Satisfaction in himself; and in the Triumphs of his Grace and Son over all the baffled Powers of Darkness? What

At-

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Attribute can these things disgracefully affect?

But how much more than all this, and incomparably better laid together, and more nervosely argued, and more Pleas to the contrary impleaded with far greater strength, will the Impartial (tho' Critical) Reader find in the ensuing Treatise? To the Ingenious and Learned Author whereof we think the World greatly obliged, and do offer our hearty Thanks to him, whom (with his Labours, and the diligent Reader) we commend to the special Grace and Providence of God in Christ.

John Howe,

October 14.
1696.

Matth. Sylvester.

THE

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THE
Immortality of the Soul

ASSERTED, &c.

CHAP. I.

The contrary Hypothesis laid down; with an Account how far it agrees, or disagrees with the Philosophy of Epicurus, Lucretius, Hobs, &c. The Method of the following Discourse.



THE Principles of sound Philosophy well tried and digested, do greatly improve Humane Understandings; the Reasoning Faculty is cultivated, and advanced by Exercise; by accustoming our selves to think, we learn in time to think better, and to more purpose; and every Truth which we meet with, and really
B make

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make our own, prepares us for the discovery of some further Truth which is annexed to it, and depends upon it: And as our Knowledge increaseth, so will also the *sense* of our Ignorance.

Hence it is easy to discern the Reasons why, amongst so *many* Pretenders, there are so *few* that deserve the name of Philosophers.

Some take the knowledge of *Words, Terms of Art, and commonly received Forms of Expression*, for the knowledge of *Things*; and these they swallow without chewing, and upon all occasions bring up again, as raw as they took them in, and play with them, as Boys do with Bubbles, till Wise men laugh at them.

Others there are, near a-kin to the former, who suck in Opinions, as the wild Asses do the Wind, without distinguishing the wholesome from that which is corrupt.

Others can go no further than they are led by the Nose. These are *Δούλοι τῆς εἰσεύσεως* of a slavish Nature, and he that can so far get the Ascendent over them, as to insinuate himself into their esteem (which is no hard matter to do) may command their Understandings, because they themselves never knew how to use them.

Others

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Others have Imaginations so little used to government, that they cannot fix their thoughts upon a serious enquiry after Truth, but they quickly give them the slip, and go to play with Impertinencies. Some are so *dull* that they cannot apprehend any thing that lies out of the common Road, and is not plain, and obvious. Others are so *floatful*, that they grow weary before they have half accomplish'd their search. And others so foolishly conceited, that they think it below them to alter their present Sentiments.

But the great hinderance of useful Knowledge, is an in-bred, radicated Enmity in Corrupt Nature against those Truths which have a nearer tendency to the reformation of ill Manners, and the exercise of serious Religion.

Hinc origo mali—

And the Age in which we live, affords many unhappy Instances of the *Predominancy* of this Corruption, which makes a Learned Gentleman thus to reflect upon it, *viz.* "That we are fallen into an
" Age declining from God, in which many are fond of those things which lead
" us farthest from him, and seem most to
" secure us against him; and the Rabble

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“ of *Atheistical Epicurean* Notions which
“ have been so often routed, and have
“ fled before the World, are now faced
“ about, and afresh recruited, to assault
“ this present Generation. Sir *Ch. Wols-*
ley's Unreasonableness of Atheism, pag. 37.

A like Complaint we have in a late
Judicious Philosopher, who speaking of
the Excellency of the *Platonick* Doctrine,
because it draws off our Minds from pe-
rishing Transitory things, to the contem-
plation of more noble Intellectual Beings,
further adds, *Quâ quidem in re infinitum*
propè momentum est, &c. i. e. which is a
matter of infinite moment; for we are over-
whelmed with a Rout of Philosophers,
who contend that nothing but *Bodies* can
be understood. *Du Hamel de consens. Ver.*
& Nov. Philos. Præfat. The like you may
find in *Ludovic. Viv. de Veritat. Fidei*, lib. I.
pag. 145.

The Knowledge of Atheists, saith *Van*
Helmont, wholly depends on a *Brutal* Be-
ginning, and they are unapt to under-
stand those things which do exceed sense;
for that is the cause, why they exclude
themselves from the Intelligible World,
pag. 348.

And I find that the late Ingenious
E. of *Rocheſter* came at last to the same
Apprehension, viz. that, “ *That absurd*
and

the Immortality of the Soul.

“ *and foolish Philosophy, which the World*
“ *so much admired, propagated by the*
“ *late Mr. Hobs, and others, had undone*
“ *him and many more. See his Funeral Ser-*
mon, pag. 26.

How far these Observations are pertinent to the matter in hand, you shall see more by and by. For my part, I desire not to make any man's Opinions seem worse than they are; much less to charge Atheism, or Infidelity upon a Gentleman, who in appearance disowns them. You shall therefore hear him speak for himself.

The Opinion which he undertakes to maintain is this, *viz. That the Humane Soul is a material Spirit, generated, growing, and falling with the Body, and rising again with it at the sound of the voice of the Archangel, and the Trump of God, pag. 1.*

Hereupon he endeavours to persuade us, that the Soul is nothing else but the inflamed glowing Particles of the Blood, called Spirits; *which are, says he, the Active Principle of Life, Motion, Sense, and Understanding in Man, and Beast, pag. 10.* And hence he infers, That the Soul cannot subsist, act, or suffer any thing in a state of Separation from the Body, but that by Death the man's Faculty of thinking is certainly destroyed, *pag. 2, 3, 14,*

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15. And yet he owns the Article of the Resurrection, and the last Judgment appointed of God for the distributing of Recompences, according to the behaviour which men have used in passing through the Trials and Temptations of this World, pag. 6.

You have here such a medly of *Epicurean* Dreams and Christian Doctrines mixt together, as is not commonly to be met with. The one part of his *Hypothesis* is below the common Reason and Sentiments of Mankind; the other above the reach of the greatest Philosophers, without the help of Supernatural Revelation, I mean, the Doctrine of the Resurrection, at the sound of the Voice of the Archangel, and the Trump of God.

The truth is, Our Author hath advanced so far into the Tents of *Epicurus*, *Lucretius*, *Hobbs*, and others of our trifling *Atomists*, that it is a wonder he went no further; and who knows but he may yet be within call, or, at least, that we may prevent others from being infected with the like Contagion?

Let us now see how far these Philosophers and he are agreed; ἡ ψυχή σώμα ἐστὶν ἀκαταμάχτη, &c. The Soul, says *Epicurus*, is certainly a Body consisting of thin subtil parts, and at our dissolution is dissipated, and

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and hath no longer the same Faculties, no motion, nor sense, *Diog. Laert. in Epicur.* pag. 281, 282. The same you have over again in *Gassendus's Syntagm. Philos. Epicur.* pag. 136.

And moreover, pag. 137. *Exortam ergo Anima habet, à quo usque ut adolescit, virgescitque cum corpore, sic tendat oportet ad Interitum, cum eodem senescens, ac sensim deficiens.* That is, *The Soul riseth, grows, decays, and falls with the Body.* It is needless to tell the Learned, how much *Lucretius*, and *Hobs*, &c. have endeavoured to cultivate, and recommend this sort of Philosophy. See *Hobs of the Kingdom of Darkness*, *Leviath. part. 4. chap. 44.* and *Gassendus* himself hath too much encouraged it. Thus you see how far they are agreed.

Nevertheless there are not wanting in our Author's Book some Concessions, which I think will be sufficient to overthrow all that part of his Hypothesis, which favours more of the *Epicurean* than the *Christian*: As for Example.

1. He would not be taken for one who denies that there are any Spiritual Substances, pag. 6. but rather supposeth that the Angels are Immaterial, Intelligent Spirits, pag. 15. and in this I must acknowledge he is more refined than *Mr. Hobs*, who cannot endure

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endure to hear of any Substances, but corporeal, and explodes the rest as mere Phantasmes, and Idols of the Imagination, *Leviath. part. 3. cap. 34. pag. 208.* and so did his Master Epicurus, see *Diog. Laert. in Epicur. pag. 282.* where he endeavours to make us believe, that nothing can be understood as incorporeal, *πλὴν τῆ κενῆ*, except a Vacuum, an Inanity, or Empty Space for Bodies to move in; and therefore, says he, they who say the Soul is incorporeal, *ματαιάζουσιν*, talk vainly. Now, thus far our Author agrees with him, that the Humane Soul is corporeal, but yet he denies not the Angels to be immaterial. And this, I say, is somewhat odd, if we consider that the Soul of man is made to know, love, and delight in God as the Angels themselves are, (and indeed what can they do that is higher than this?) yet our Author supposeth them to be Immaterial, but the Soul to be no better than corruptible matter. Surely it is much more rational to say, *Ex operationum similitudine colligi potest similitudo essentiae: Anima autem vim intelligendi, & volendi cum Angelis habet communem, ergo & Ἀσθασιαν essentiae*, as *Alsted* observes, from the likeness of Operation we may gather the likeness of Essence, &c. which Consideration will weigh the more with those, who consider

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at how great a rate the Soul of man was redeemed by him, who took not upon him the Nature of Angels. And therefore I must take leave to conclude with Mr. B. *Nulla mihi obvia est ratio, quæ prohibere videtur, ne Naturam totam mentalem, nobis notam, Angelorum scilicet & Hominum, ad unam speciem in sensu generaliore, quasi in classem unam, bene redigam.* Meth. Theol. part. 1. cap. 4. pag. 134.

2dly, He owns the *Being*, and *Perfections* of the Deity, and speaks with Reverence of our Blessed Saviour Jesus Christ.

3dly, He speaks well of the Holy Scriptures, and cites several passages out of them, which he thinks make for his purpose, and moreover is willing that the Point of the Soul's *Immateriality* should be tried by their Authority, pag. 19. And therefore I must say, (*sans ceremonie*) if he refuse to submit to the determination of the Scripture as to the Soul's *Immortality*, the Appeal which he hath made is no better than trifling Prevarication, *ill* becoming a Philosopher, and *worse* a Christian. And besides, if he imagine that he can prove the Article of the Resurrection, as laid down in his Position, without the help of Scripture, I think he would do well to give the World a *Specimen* of his *Trans*

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Transcendent Sagacity in that matter; but if he fly to Scripture-Authority where it is *on his side*, it will justly be accounted a piece of *Partiality* and *Impiety* too, if he yield not to it, where it makes *against him*. In a word, If the Scripture may be Judge in the case, it will be easy enough to disprove the former part of his Assertion, *viz.* That *the Soul falls, or dies with the Body*: And again, If he renounce the Scripture, he will never be able to prove the latter part of it, *viz.* That *the Body riseth again at the voice of the Arch-angel*. So that the two parts of his Hypothesis seem to mix together like Oyl and Water. They want a *tertium quid* to unite them, which yet must be neither *Reason*, nor *Scripture*.

These things being premised, what I have to say, at present, upon this occasion, shall be digested into the following Method.

First, I shall evince by plain Scripture-proof, That the Soul of man is immortal, and doth not fall, dye, or perish with the Body.

2dly, I shall prove the same by the Light of Natural Reason, for the conviction of such as will not submit to Scripture-Authority.

the Immortality of the Soul.

3dly, I shall shew, That the most considerable amongst the Ancient Philosophers did assert and maintain the Doctrine of the Soul's Immortality.

4thly, Our Author's Objections shall be considered.

5thly, Something shall be said to the point of *materiality*, and *immateriality*, which our Author harps so much upon.

6thly, Some Directions shall be given to such as question the Soul's Immortality, that they may arrive at a certainty in this matter.

7thly, I shall shew how those, who believe the Immortality of the Soul, ought to improve so momentous a Doctrine.

C H A P.

C H A P. II.

*The Immortality of the Soul proved by
Scripture.*

SO full and clear is Scripture-Evidence in this matter, that he who owns the Authority of those Sacred Records, and yet denies the *separate subsistence* of the Soul after Death, seems to be as inconsistent with himself, as those Philosophers against whom *Aristotle* disputes, *Metaph. Lib. 4.* who affirmed, That a thing might be, and not be, at the same time.

I shall therefore under this Head make it appear, That the Scriptures do frequently speak of the Soul as a Substance distinct from the Body, and capable of *subsisting, acting, and suffering* in a state of separation from it; and do further assure us, That the Souls of good men shall be happy when so separate, even *before* the general Resurrection, and final Judgment, and the Souls of wicked men miserable. For the proof of these things, let us take a view of the following places of Scripture.

We will begin with the Account of man's Creation at first.

Gen.

the Immortality of the Soul.

Gen. 1. 26. *And God said, let us make man in our image, after our likeness, and let them have dominion, &c. Verse 27. So God created man in his own image, in the image of God created he him, male and female created he them. Chap. 2. 7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. Where you may observe,*

First, That man was the Master-piece of God's Workmanship, or the most excellent Creature of all this lower World. And therefore when all things were prepared for his happy Subsistence, a Council, as it were, was held about his Creation, to shew us how much the Wisdom of God is displayed, and shines forth in such a Creature, who is an Epitome of all the World besides.

2dly, He was made in the image of God, after his likeness. Let us therefore consider wherein this Image may reasonably be supposed to have consisted; and where shall we seek for it but in the Soul, which is the noblest part of man, and therefore most fit to be the Subject of the Divine likeness? And there you may find it, partly in the spiritual, intellectual, Immortal nature of the Soul; and partly in the holy rectitude

resemblance of its Faculties. The former was the *natural*, the latter the *moral*, or *holy* Image of God in man. This was the health, and perfection of his Nature, some way due to it, considering the end for which he was made, though not inseparable from it. The Fall defaced it, Grace repairs it again, *Ephes. 4. 24. Col. 3. 10.*

It is therefore absurd to suppose, that the words should be interpreted of either of these, *viz.* the *Natural*, or *Moral*, so as to exclude the other. A Soul made of corruptible perishing Matter, is not fit to be called an Image of the Immortal God; neither is it a capable Subject of those Divine and Holy Qualifications, which all speak an Immortal Nature in which they are implanted, and point at a glorious Immortality as their end.

There is another part, also, of the Image of God in Man, and that is the Image of his *Supereminence* or *Majesty*, in that Dominion which God gave him over the Creatures. But this need not stop us being altogether distinct from the former (which are principally intended) and mentioned as such. Man was first created in the Image of God, and then had this Dominion given him. *Let us make man in our image, — and let him have dominion.*

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The gross Conceits of the *Anthropomorphites* I pass by, though the *Epicurean* is as stupid as they, who would Circumscribe the Deity with the finite Figure of a Man. See Creech's Notes on *Lucret.* page 4.

I only add, If it be Treason to impair or debase the King's Coin which hath his Image, and *Superscription* upon it; let them look to it, who are not afraid to vilify, and cast dirt upon the Reasonable Soul, which was created after the Image of him, who accepteth not the persons of Princes.

3dly, It is observable, that the original of the Soul was different from that of the Body. The one was formed out of pre-existent (created) Matter, the Dust of the Ground, and so was a dead, unactive thing, till the other, viz. the Spirit of Life (or Lives, as it is in the Hebrew) was breathed into it by the Almighty. This was not educed *ex potentia materiae*, but rather created immediately, to actuate, and inform the Body which God had prepared for it. This is *Divinae particula aëre*, something nobler than the purest Spirits of the Blood, and therefore under no necessity of perishing, or being dissipated with them. Which will further appear from the Account which *Solomon* gives of man's Dissolution.

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olution by Death; Eccles. 12. 7. Then shall the dust return to the earth, as it was, and the spirit shall return unto God who gave it; who is elsewhere styled the Father of Spirits, and the God of the Spirits of all flesh. These places do mutually illustrate each other, and confirm the Truth which I am inferring from them.

There are many other places which speak of the Soul as a Substance distinct from the Body. Job 14. 22. His flesh upon him shall have pain, and his soul within him shall mourn; though Aristotle (as cited by our Author, pag. 2.) counts it a great impropriety of speaking, to say the Soul is sorrowful. 2 Cor. 4. 16. Though our outward man perish, yet the inward man is renewed day by day. It seems then that they do not both perish together in the end, for if so, they would both together tend alike to perishing in the way. We find also the Soul distinguished from the Spirit, Heb. 4. 12. To the dividing asunder of soul and spirit; and elsewhere we find these two distinguished from the Body, 1 Thess. 5. 23. And I pray God your whole spirit, soul and body, be preserved blameless, &c. If you look narrowly, and impartially into these places, perhaps you may find not only an Intellectual Spirit, and a Body, but also the material Soul, or Spirits which you talk

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talk of, that are the *vinculum unionis* between them, and the nearer Instruments of the nobler Spirit's Operations. But I proceed.

Matth. 10. 28. Our Blessed Saviour assures us, That they which kill the *Body* are not able to kill the *Soul*. But our Author would persuade us, That the Soul falls, perishes, dyes with the Body, *pag. 1, 14, 15.* How these will be reconciled, I am utterly at a loss; *Ipsè viderit.*

2 Cor. 12. 1, 2, 3. The Apostle speaking of the Revelations which had been made to him, *viz.* That he was caught up into Paradise, or to the Third Heaven, and heard unspeakable words which it was not lawful, or possible, for a man to utter; tells us withal, twice over, *That whether he was, at that time, in the body, or out of the body, he could not tell.* Whence it is plain, that the Apostle supposeth the Soul capable of subsisting, and acting out of the Body, or else he would never have questioned whether it was not his own case. But how easily could our Author have solved this difficulty, and told the Apostle, Sir, You need not question but your Soul was in the Body, for it cannot act without bodily Organs. It cannot see without the Eye, &c. *pag. 2.* nor probably do or suffer any thing at all, *pag. 3.* So true it

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is, *That vain man would be wise, that is, be accounted so, Job 11. 12.* I wonder not that some of the Predecessors of these Philosophers *encountred* the Apostle, and some said, *What would this babler say? Acts 18. 17, 18.*

I might further add, That the Apostle *here* doth not only suppose that the Soul can subsist, and act *separate* from the Body, but that it can act *very nobly* too; which will appear, if we consider what Objects were like to be presented to him in the Third Heaven, whither he was caught up, and what deep impressions he received from them, retaining the memory of those things when he was in the Body, which, for ought he knew, were discovered to him when he was out of it.

Phil. 1. 21, 22, 23, 24. The Apostle tells the *Philippians*, that he was in a strait betwixt two, having a desire to depart, (or to be dissolved) and to be with Christ, which (says he) is far better; i. e. it was more for his present personal advantage. And this departing he opposeth to abiding in the flesh, which was more needful for them, viz. that they might be farther edified by his Ministry. Now if the Soul die with the Body, I demand, what doth the Apostle mean by departing, and being with Christ? Did he not enjoy more communion with Christ

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Christ *before* his death, than he can be supposed ever to have enjoyed *since*, if his Soul and Body perished together? And why doth he say, *That to dye is gain* (verse 21.) if by dying he mean sinking into an unactive state? And why doth he oppose departing, and being with Christ, to living, or abiding in the flesh, if his Soul could not live out of the flesh, nor survive his Body? Again, I ask, Why the Apostle was in so great a strait, as not knowing what to chuse in this matter? Had he so little regard to the Honour and Interest of his great Master, so little love to the Service of Christ, and the Souls of men; as to question whether he should chuse to live for the edification of the Church, or fall down into a *dead unactivity*? Will you say, that the Troubles and Persecutions which he met with made him weary of his Life and Work? The Answer is easy, Himself tells you, *that none of those things moved him; that he fainted not; yea he calls them light Afflictions, and had learnt to rejoyce in Tribulations.* So that, in short, you may turn and wind which way you will; either what the Apostle says here hath no tolerable sense in it, or your Hypothesis of the Soul's dying with the Body is absurd, and unchristian.

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A parallel place we have 2 Cor. 5. 1, 2, 3, to the 9th, where the Apostle speaks of the dissolution of the *earthly tabernacle*; and moreover, *verse 6. While we are at home in the body, we are absent from the Lord*; and v. 8. *We are confident, and willing rather to be absent from the body, and to be present with the Lord.* And v. 4. He compares Death to uncloathing. What say you to this? Cannot a man live when his Clothes are put off, and laid aside? even so may the Soul when separate from the Body, else the Apostle's Confidence in this matter was vain. What did you mean to appeal to the Scripture, or so much as to name it?

The same Truth further appears in the Parable of the rich Sensualist, and *Lazarus*, Luke 16. 19, &c. whence you may learn the different States of separate Souls after Death.

Object. But this is no *History*, but a *Parable*, and therefore it is absurd to draw any Arguments from it.

Answer. I readily grant, that there are many Circumstances in Parables which must not be too far strained, and particularly in this. But yet, I say, it was designed to *instruct*, and not to *deceive* them.

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Let it therefore be considered, that either it was the common Opinion amongst the *Jews*, (the *Sadducees* excepted, who were a despised Sect) that the Souls of good men are happy, and of bad men miserable, when separate from their Bodies, or it was not their common Opinion. If not, it seems not a thing worthy the Wisdom of our Lord to establish his Parable upon an Hypothesis contrary to the common belief of the *Jews*. For this would be more likely to *prejudice* them against his Doctrine, as built upon false, and extravagant Opinions, than to *gain* upon them.

But if it really was their Opinion, that the Souls of men do subsist, and are happy, or miserable when separate from their Bodies, &c. then, I say, either this Opinion was true, or false; if true, it was what I am pleading for; if false, this Parable was like to confirm them in their Error, and so you reflect upon him that spoke it. I mention not the Conceit of *Tertullian*, who will have *Herod* and *John the Baptist* pointed at in it.

Deut. 34. 5, 6. We read that *Moses* died, and was buried; and yet long after, *Mat.* 17. we find that *Moses* and *Elias* appeared upon the Mountain talking with our Saviour, when he was transfigured: There-

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fore something of *Moses* was alive, and capable of acting, though his Body was buried.

Again, *Exod. 3. 6.* God styles himself the God of *Abraham*, the God of *Isaac*, and the God of *Jacob*, long after they were dead. And yet our Lord tells the *Sadducees*, *Matth. 22. 32.* That God is not the God of the dead, but of the living; i. e. their Ruler, Benefactor, and Felicity; a Relation which the Dead are not capable of, as Mr. B. observes. See his Notes upon the place. Therefore *Abraham*, *Isaac*, and *Jacob* were in some sense living, viz. as to their Souls, though their Bodies were dead. And besides, you must take notice, that the *Sadducees* denied not only the Resurrection of the Body, but the Immortality of the Soul, as Dr. Hammond observes, and that *Anástasis* signifieth not only the rising of the Body, but our living after this Life, when the Body is dead: And so the force of our Saviour's Argument is very discernible.

Again, *Luke 23. 46.* our Lord commends his self-resigning Soul into his Father's hands, having before told the Penitent Thief, *To day shalt thou be with me in Paradise*; and *Stephen* dying, prays, *Lord Jesus receive my spirit*. Pray be so kind as to give the World some satisfactory interpretation

pretation of those places, and reconcile them to the Notion of the Soul's dying with the Body: For I do assure you, most Christian Interpreters put another sense upon them; and it would be a piece of Charity to undeceive them, if you know how; and when your hand is in, pray write down what the Apostle meant, where he speaks of the *spirits of just men made perfect*, Heb. 12. 23. If by perfection you mean *sleep, dissipation, death, or perishing*, you must make us a new Dictionary, which may also tell us what your Notion of Blessedness is, that so we may know how to interpret those words of St. John, Rev. 14. 13. *Blessed are the dead which dye in the Lord—and their works do follow*, or rather accompany, them, ἀκολουθεῖ, Vide Pol. Synops. And also what Solomon means, Prov. 14. 32. *The righteous hath hope in his death.*

It is easy to produce much more Scripture-proof to establish the Doctrine of the Soul's Immortality, or to enlarge more upon what hath been already offered. But thus much may suffice for those who are ready to submit to the Rules and Authority of Scripture, and to be tried by them, and with open arms to accept, and embrace the

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Truth,

Truth, as our Authour speaks, pag. 19. But there is no Truth so sacred, no Evidence so clear, which perverse Wranglers will not seek to evade, and wrest, though they do it to their own destruction. What can be more clear against the obstinate *Jews* than that memorable Prophecy, *Gen. 49. 10. The scepter shall not depart from Judah, nor a Law-giver from between his feet, until Shiloh come.* And yet they have no less than Twenty six Answers for it. See *Taylor's Liberty of Prophecy*, pag. 80. Thus the late Infamous Mr. *Hobs* every-where abuseth the Scripture, with a Profanation not inferior to the denying of it. And so do those of the Church of *Rome*, *Socinians*, *Enthusiasts*, and others. See *John 3. 20, 21.*

C H A P. III.

The Immortality of the Soul proved by such Arguments as are drawn from the light of Natural Reason, and the common Sense and Experience of Mankind. The First Argument.

WE come now to the proof of the Immortality of the Soul, by such Arguments as are proper for the conviction of those Persons, who will not acknowledge the Authority of the Scripture; and they are drawn either from those *Faculties* and *Powers* wherewith the Soul is endued; or from the gross and dangerous *Absurdities* that flow from the contrary Opinion. Under each of those general Heads of Argument several particulars will be necessarily comprehended.

Argum. I. *The noble Faculties, and Capacities of the Soul, argue that its Original is higher than our Author is willing to allow of, and that its Nature is immortal.* The excellency of any Substance must be known by the *Faculties*, *Virtues*, or *Powers* radiated in it, and the excellency of those *Faculties* by the *Acts* proceeding from them,

them, which connotes, or takes in the Objects about which those Acts are conversant. *Talis est cujusque rei Natura qualis est ejus Operatio*, or, if you will, *Operari sequitur esse*, the being of things is the root of their working. As they are more or less noble, so are their Acts; and the Natures of all things are suited to the Ends and Uses for which they are design'd by the All-wise Contriver. Thus from the Influences, Operations, and Effects of the Sun, we boldly conclude, that its Nature is more noble than that of a Clod.

First, It is manifest that the Nature of the Soul is very vigorous and sprightly. Its vital, active Power worketh *ad intra*, both in the Operations of the Intellect, and Will; and *ad extra*, as excited by the *Imperium* of the Will. How quick are the flights of our Thoughts into the uttermost Regions of the Earth? How speedily do they compass Sea, and Land, and, not content with such a Circuit, soar aloft, and lose themselves in forming Notions of imaginary Spaces beyond the *Cælum Empyræum* it self, and by and by are got as low as the very Centre of the Earth? And all this in the twinkling of an *Intellectual* Eye? With what facility, and briskness can it turn it self from one Object

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to another; and instead of being weary, delights it self in these sportful Vagaries, which are as agreeable to its active Nature, as it is for Matter to lie still, in a drooping senseless, unactive State? Inasmuch that some good Philosophers think that the Soul is constantly in action, without which they suppose the cessation of its *Essential form* would be inferred.

And it is a great question, whether the nature of Habits (which has puzzled so many thinking men) lies not much in some unobserved Acts, which the Soul hath *intrinsically*, and *in the depth* of it, of which we are not conscious, till some further Acts proceed from them, which take in more of *Corporeity*, and *Animal Spirits*.

However, we are sure, that when the use and exercise of our Senses are interrupted by natural Sleep, the Soul is often at work, and its Reasonings sometimes as lofty, and solid in Dreams, as when we are awake, and, it may be, more. Whence an Ancient Philosopher thought, that mens dreaming when asleep, was an intimation that they should live when dead. And the *Peripateticks* (as *Ælian* tells us, *Var. Hist. lib. 3. cap. 11.*) supposed that the Soul was more sagacious, and its Apprehensions more Prophetick in Dreams;

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Dreams, than in the day-time when taken up with serving, and caring for the Body. And the Stoicks, of old, thought, that Sleep was *familiares, & domesticum Oraculum*.

However, 'tis evident from all this, that the Nature of the Soul is very active. Hence Porphyry argues, *That for the Soul to die, is for life it self to die, or for that which is, per essentiam, life to cease to be what it is.* And Cicero *Tusc. quæst. lib. 1. 336. Nulla est celeritas quæ possit cum animi celeritate contendere*; and from this Consideration, amongst others, concludes it must needs be immortal.

But there is one thing more under this Head which I must not pass by, *viz.* That strength, and solidity of Judgment which is many times observable in dying Persons, notwithstanding the languishing of their *material Animal Spirits*; now here I demand, If the Soul be nothing else but the purer parts of the Blood separated, inflamed, and made lucid in the Brain, how comes it to pass, that when the Senses grow dull, and the Spirits low, Reason doth not always equally decline with them? If any of those Material Spirits be more *pure*, and *volatile*, and so apter to be dissipated than the rest, one would think it should be the reasoning part, and

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Therefore that the decay should always begin there. But we find quite contrary, that the Rational workings of the Soul are, many times, rais'd above the usual pitch, when the Animal Spirits are almost dissipated and gone, or however extremely enfeebled. Which made *Heracitus* say, *That the Soul goes out of the Body as Lightning out of a Cloud, because it is many times clearest in its conceptions, when taking its flight from this Prison.*

This helped to perfect the late Earl of *Rocheſter's* Perſuaſion of the Soul's Immortality, viz. "When Sickneſs had brought him ſo near Death, and his Spirits were ſo low and ſpent, that he could not move nor ſtir, and did not think he ſhould live an hour; yet he obſerved that his Reaſon and Judgment were ſo ſtrong and clear, that from hence he was fully perſwaded that Death was not the *Spending* or *Difſolution* of the Soul, but only the *Separation* of it from Matter. See his Life, page 20, 21.

And, it may be, that which we call a *Lightning* before Death, ariſeth from ſome ſprightly efforts of the Soul (finding it ſelf looſening from Matter) ſhaking off its Fetters, and haſtning to be quite diſentangled.

tangled. But this brings me to a second Particular.

2dly, *The Understanding is a very noble Faculty, eager in its pursuits after Knowledge, searching into Objects far enough remote from Matter, and above the Sphere of Sense.* It has a natural Bias and inclination to Truth as its object, and embraceth it with unspeakable delight when it hath found it. Contemplative Persons know this to be true, which makes them so unwearied in their Studies, and pleased with any discoveries they can make for the advancement of Knowledge. This made divers of the Ancient Philosophers travel into remote Countries, that they might converse with Learned Men, and glean up any Fragments of Knowledge where-ever they could find them. So did *Apollonius, Plato, Pythagoras, Thales, &c.* and the Queen of *Sheba* came from the uttermost Parts of the Earth, to hear the Wisdom of *Solomon*. *Seneca* thought that Man buried alive who lived without Books. And *Lipsius* thought himself on the top of *Olympus*; when he read *Seneca*. *Aristippus* thought a Man had better be a Beggar than unlearned; *Laert. in Arist.* 50. And what unaccountable delight had *Julius Scaliger* in Learning, who thought

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twelve Verses in him better than all the German Empire? So ravishing are intellectual Pleasures.

Impressions from without are made upon the Organs of Sense, various, according to the variety of Objects, and hence correspondent Ideas are formed in the Imagination, and laid up in the Memory. But there is something higher, which sports it self with these Phantasms, compounds, and divides them at pleasure, and makes new ones out of them, as of Centaurs, Syrens, little Boys with Wings, and what the Painter pleaseth, which have no pattern in *rerum natura*, to answer them. What is it which, abstracting from the individuating Circumstances of singular Beings, forms universal Notions, *entia Rationis*, inadequate Conceptions of those beings, and so rangeth the World of Entities under the several Species to which they belong, by observing wherein they agree or differ from each other, and considering their mutual Analogies and Respects? What is that which withdraws the Imagination from attending the Organs of Sense, insomuch, that a Person intent upon his Studies, is sometimes as if he were in a Dream, though awake, and does not what you say to him, though the Time goes on, though

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though the Clock strike near him? What is it that from suitable Premises infers certain Conclusions, and thus argues it self into a firm assent to many things *above* the discovery of Sense, yea and *contrary* to sensible appearance? Of which more hereafter.

And what say you to *Mathematical Speculations*? how far are they beyond the reach of *Sense* or *Imagination*? The Ingenious *Descartes*, in his Sixth Meditation de *Primâ Philosophiâ*, sets himself to examine the difference betwixt *Imagination*, and pure *Intellection*, and thus proceeds; *I can imagine a Triangle, as distinctly as if I saw it, and with some more difficulty a Pentagone; but when I come to consider a Figure with a thousand, or ten thousand Angles, I can form no such distinct Idea of it in my Imagination, and yet I can easily understand that such a Figure there may be, as well as either of the other; and so he goes on.* Thus you see how soon the *Imagination* is jaded, and tired out, but the *Understanding* can demonstrate the *Properties* of those several Figures, and argue it self into a satisfactory assurance of many *Mathematical Truths*, which at first seem extravagant, and unreasonable. And here it spends upon its own, and leaves *Sense*, and *Imagination* to their own

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and many of the Precepts of Geometry are utterly unimitable in the purest matter that Phanſy can imagine: And yet with what unſpeakable ſatisfaction doth the Mind acquieſce in theſe Demonſtrations ſo *abstract* from matter, and incompatible to it? And when it hath thus by abſtraction (as it were) *unbodied* them, it takes them for its *own*, and hath a perfect underſtanding of them, and makes both Senſe and Imagination know their diſtance; and if they will be too buſy, it ſilenceth and controlls them by its Sovereign Power; and purſues its ſearch with ſo much earneſtneſs, that it knows not how to give over. Hence the Mathematical Sciences are called *Kαθαρμοί*, the *Purifications* of the Reasonable Soul. *Archimedes* was ſo intent upon it, that when the City was taken, he obſerved it not; and when the Soldier (that killed him) came into the Room where he was buſy at it, he bids him have a care of diſordering his Figure.

It were eaſy to enlarge much on this Particular; but I am very confident, that no Mathematician, who ſeriously conſiders what he is doing, when intent upon Demonſtration, can poſſibly perſuade himſelf that he is doing a piece of folly, as a man who ſells Wheat-meal, in

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in two or three days time, should become capable of such Speculations as these. It were every jot as irrational, as to conclude with the *Comedian*, That if the Blood of an *Afs* was transfused into a *Virtuoso*, there would be small difference between the *Ermittent Afs*, and the *Recipient Philosopher*. *Shadwell*.

But follow me a little further, and you shall see yet greater things than these. The Understanding is not satisfied with the knowledge of lower, or less important Truths, but it riseth up from visible Effects to the invisible Causes, and Springs of Action, and resteth not till it come to the *Ens Entium*, the *Cause of Causes*, the *Fountain of Being*, and so contemplates him who is, ὁ εἷς, καὶ αὐτὴ ἡ ἀλήθεια, *One*, and *Truth it self*, as *Plato* speaks, *Crit. pag. 57*. It considers its Relation to God, its Dependence upon him, its Duty to him. It understands *moral* Good and Evil, Right and Wrong, Vertue and Vice, which fall not under the Laws of Matter and Motion. It studies the Nature of Spiritual Substances, *ad intimas rerum Spiritualium quidditates penetrat, aut penetrare contendit*. *Scheibler's Metaph. lib. 2. cap. 272.* καὶ διαφύγει νοῦτον, &c. The Understanding differs from the Senses in its Objects, as the

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Sense, *Max. Tyr. Dissert. i. pag. 9.* We have many abstracted Notions and Ideas of immaterial things, which depend not on Bodily Figures : And in what Subject can these Notions be lodged, but in one that is Immaterial? Therefore, I say, *Si renunciatur tanto bono Immortalitatis, &c.* If we renounce the Immortality of the Soul, so great a good, we must also renounce our Wit, Reason, and Mind, by which we are Immortal, *Lud. Viv. de ver. Fidei. Lib. i. pag. 147.*

And now let the whole Herd of our *Epicurean Novelists* (who cry up the unconceivable power of *Matter*, and *Motion*) muster up their Forces, and fairly deduce from the Principles of their Hypothesis, a rational, intelligible account of those Operations of the Intellect, which are so spiritual, and abstract from Matter. What say you? Can Matter and Motion contemplate the Glorious Attributes of God? Can a Spiritual Object be apprehended without a Spiritual Act? And can such an Act be produced without a Spiritual Power? And can such a Power be radicated in meer Matter, however modified, or moved? Must there be an Analogy between the Power and the Object? Can any Eye, which is spiritual, and Invisible, see that which is a Spirit, and Invisible?

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Invisible? Can Matter and Motion contemplate that Perfection, which excludes all Corporeal Imperfection? Is not this to act *extra Sphaeram*? Does not *Aristotle* himself (in whose supposed Authority you seem to glory) tell you, That the Understanding is made *one* with the Object understood? which yet must be interpreted *cum grano salis*. No wonder if those who have gross material conceptions of their own Souls, be suspected of *Atheism* it self, as *Epicurus* was; of whom *Cicero* saith, he did *nomine ponere, re tollere, Deos*, in word confess, but in effect deny a Deity.

And why do you not answer Dr. *Stillingfleet*'s Demands, *Origin. Sacr.* pag. 416.

“ Can Atoms dispute whether there be
“ Atoms or no? And whether the Soul
“ be corporeal or no? Can Atoms frame
“ Syllogisms in Mood and Figure? Can
“ meer Matter argue *pro* and *con*, whe-
“ ther it be Matter, or something else?

Or if these Questions be too hard for you, why do you not accept the Challenge which *Scaliger*, *Sennertus*, and others have given you, and tell the World how *Matter* and *Motion* can produce even *Sense* it self, which is of an *immaterial* Nature? What poor conceits do *Lucretius*, *Gassendus*, and the rest of your Tutors make of this?

olve these *Phænomena* in a *Mechanical* way? *Nil dat quod non habet.*

3dly, *The self-determining power of the Will, its Acts and Objects, do further argue that the Soul is of a Spiritual and Immortal Nature.* This is that Faculty which chooseth, refuseth, or suspends its Acts, as Objects appear, and are estimated good, or evil, or of doubtful consideration. This renders a man capable of *moral* Government by Laws, with their annexed Sanctions, Promises, Threatnings, &c. This Faculty is the first Subject of Moral Good or Evil. The whole Frame of Government. All Legislation, Judgment and Execution, Rewards and Punishments depend upon it. And as the Understanding pursues *Truth*, so doth the Will *Goodness*; and if at any time it willeth Evil, it is *sub ratione boni*, under the appearance or notion of Good, in some respect or other. An inclination to Happiness is essential to its Nature; neither can it be satisfied with *sensible, material, corruptible Objects*, but mounts higher, and reacheth forth after *Spiritual and Divine* things, and can never rest till it centre upon the *Infinite Good*, the Blessed God himself. *Fecisti nos ad te, Oremus quantum est cor nostrum donec requiescat in te.* August. Confess. lib. 1.

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cap. 1. Thou hast made us for Thy self, and our heart is restless till it rest in Thee. So, Lib. 4. cap. 10. *Quaquaversum se vertit Anima hominis, ad dolores figitur alibi, præterquam in Te.* Which way soever the Soul of man turns, it can meet with nothing but grief, till it rest in God.

Hi motus animorum, atque hæc certamina: —

Now I would ask those Philosophers (for so they yet affect to be called) with whom I have to do, How they will explain the Liberty of the Will by the Laws of *Matter* and *Motion*? (of which more under another Head.) And if the Soul be nothing else but the purer Spirits of the Blood, meer *perishing matter*, how comes it to pass that material, corruptible Objects will not satisfy its Desires? There is in every thing so great a tendency to union with its like, that 'tis become even a Proverb, *like to like, simile gaudet simili*, Earth to Earth, Water to Water, &c. And if the Soul be made of corruptible, perishing Matter, how is it, that it so stretcheth it self beyond its compass, and will not rest in Objects like it self, but must needs be aspiring after Immortality, and will not be satisfied with the Sphere which they have assigned to it, but is for ever striving with

the invisible World of Spirits, and cannot rest, but in the Infinite, Eternal Good. *Certissimum est signum, &c.* "It is (says "one) a most certain sign that the Nature of the Soul doth excel all perishing things, because none of those things can be found which will not in time grow vile, and insipid to it: *Alsted.* Its Divine Tendencies and Flights speak its Extraction and Duration too.

4thly, *The Power which the Soul hath of reflecting upon its own Acts, both as to their Nature and Morality, is a further proof of its Spiritual, Immortal Being.* It not only understands, but knows that it does so. It contemplates and reflects upon its own Contemplation. It can form Arguments, and then examine and weigh the strength of them. It can sift its own Notions, and consider what may be objected against them, and fortify it self against these Objections. Thus it improves it self in the knowledge of Truth, and then reflects upon the improvements which it has made. It can retire from its commerce with external Objects, and take a view of its own essential Powers and Virtues. And indeed we cannot know what our Souls are, but by these *κινήσεις κυκλικαί*, their circular and reflex Motions, and converse with themselves, which only

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ly can steal from them their own Secrets, as a Learned Man observes,—*Smith, of the Immortality of the Soul*. And if any doubt of this reflective Power, his very doubting is enough to prove it, for he could not doubt, but by Reflection upon himself, as *Dr. Stillingfleet*.

And what say you to the mighty power of Natural Conscience, which reflects upon our Acts under a *Moral Consideration*; compares them with the Law, accuseth or excuseth, raiseth Storms, or speaks Peace, and so is in part an Executioner, as well as a Witness, and a Judge. How bitterly doth *Tiberius* complain of the lashes it gave him, as *Tacitus* informs us? and so doth *Suetonius*, and *Dion Cassius*. The like may be said of *Otho*, *Jugurtha*, and many more:

— *Prima est hæc ultio, quod se
Judice nemo nocens absolvitur.*

Juv.

Thus you see how Conscience gives Men a foretast of what's like to come after, whether they will or no. Inasmuch that the greatest pleasures of the Soul, and its most piercing troubles, are from Moral Causes. And, what have Matter and Motion in them, that can rationally be supposed adequate to such effects as these,

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yea, or so much as to the production of a thought? Debate this Point impartially and closely with your own Faculties, and (I had almost said) think so meanly of the Soul if you can.

Is it possible that any Man in his wits should believe, that the Notions of Moral Good and Evil, the remorse of a *bad* Conscience, and the joys of a *good* one, should proceed from nothing else, but the shufflings and cuttings of the spirituous Parts of the Blood up and down the *Cavities* and *Ventricles* of the Brain? Nothing can be imagined more absurd, unless it be that the World also was made by a fortuitous concourse of Atoms, which is the height of Nonsense and Extravagancy.

5thly, *The Soul hath a power of rectifying those mistakes to which an over-credulous regard to Sense and Imagination too often betrays us.* Thus Reason boldly concludes, that the Oar is straight, though, when part of it is under Water, it appears crooked, because of the Refraction of Rays through a double Medium of unequal Tenuity; and that Snow is white, though when the Eye is affected with bilious Humours in the Jaundice, it seems yellow; and that the Heads of our *Antipodes* are as erect as our own, whatever
our

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our imagination *obstinately* suggests to the contrary. Now, if the Mind was of the same nature with the corporeal Faculties, their Judgment would be uniform. Therefore, how much soever *Matter* and *Motion* may be concerned in these erroneous Impressions which are made upon our *Senses* and *Imaginations*, it must needs be some nobler Principle in us which supplies these defects, and corrects the Errors which proceed from them. Can *Matter* and *Motion* make such gross mistakes, and rectify them when it has done? This is to act above it self, to do and undo, and is altogether unconceivable and incredible to those, who will not be imposed upon by an empty sound of words. If you cannot explain the manner of Sensation it self by meer *Matter* and *Motion*, how will you solve those *Phænomena* which transcend the power both of Sense and Imagination? What is that in Man which will not form its judgment of things according to the rude Votes of the Senses, but consults some clearer Principle within it self? Speak to the, purpose or not at all.

6thly, *The Soul has a Power of restraining and controlling the inordinate Efforts of the material Animal Spirits; which argues that it is a Substance distinct from them.* The frequent

frequent Conflicts between *Reason*, and the *sensitive Appetite*, fully prove, that there is in Man a Power superior to that of Matter and Motion.

The *material Animal Spirits* are much concerned in the disorders of *Passion* and *Concupiscence*. But, what is that *Regent Predominant Principle* which condemns and checks these unruly Motions of the brutish Appetite, and chuseth sometimes the most distastful things to Sense, yea, and can give the Body to be burned for high and weighty Reasons, notwithstanding all the Recoils and Tumults of the Material Animal Spirits, and useth the Body as its Instrument to serve its own Will and Pleasure? What can this be, but the Rational Intellectual Spirit, which is capable of subsisting without the Body, or else would never so consent to its Destruction?

But on the other hand, when the Soul of a Man is so immers'd in Sensuality, that it lets loose the Reins to Lust and Appetite, and forgets its own Dignity and Prerogative, we justly say the *Beast rules, and not the Man*. And I believe it will prove at last, that the Soul must be accountable to its Maker for such mismanagement, and so gross a neglect of its Duty.

To

To conclude this Argument. If both the Sensitive and Intellectual Powers arise from no higher a Spring than Matter and Motion, How come these Material Spirits so to struggle one with another, and one part of them side *with* Reason, the other fight *against* it? If you think all this is nothing else but the striving of the ambitious Particles of Matter for superiority and pre-eminence, you may think so still for me. I am not at leasure to fight with Shadows.

7thly, *There is in the Soul a natural apprehension of its own Immortality; and by this God rules the World, who needs not, will not rule it in a way of deceit.* The belief of the Souls capacity of subsisting in a state of Separation from the Body, is so apt to insinuate it self into the minds of Men, and hath been so generally received and entertain'd in the World, that it may justly be reckoned amongst the *Notitiæ Communes*, or natural Notions, which are imprinted upon the minds of Men by the Author of Nature. 'Tis a Notion which hath endured the Test of all Ages, and still prevailed. Good Men *believe and rejoyce in it.* Bad Men cannot shake off *the fears of it.* Those that are of contrary Factions, Opinions, and Interests in other respects, are yet agreed in

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in this, That the Soul is Immortal. The illiterate Vulgar, who are guided by the more *simple Dictates* of Nature, have more deep impressions of this great truth, than some of the Learned themselves, who by their laborious trifling have disputed themselves into greater Ignorance, and raised Devils, which they have not the *Wit* or *Honesty* to lay again. Not only the *Civilized Greeks* and *Romans*, but the *Barbarous Scythians*, *Indians*, &c. have believed it: And what *Salmasius* says upon another account, [*de Comâ*] is as applicable to the matter in hand. *Quanto magis Barbari, tanto felicius faciliusque Naturam Ducem sequi putantur. Eam detorquent, aut ab eâ magis recedunt politiores Gentes.*

The most Eminent of the Philosophers (who have taken pains to cultivate their Understandings, and to rescue them from the mistakes which *Education*, *Example*, or *Inconsiderateness* had betrayed them to) have still seen Reason to stand up for this great Truth, except a few self-conceited *Epicureans* (who have been the scorn and by-word of all the rest) and the *Sadducees*, whom the *Jewish Writers* reckon among them. *Cicero* observes, that there is in the minds of Men, *Quasi sæculorum quoddam augurium futurorum*, *Tusc. Qu.*
lib.

lib. I. 331. *A kind of presage of a future World.*

Moreover, these Persons who have endeavoured to run down the Notion of the Soul's Immortality, have not been able to avoid the force of it in their own Breasts, nor to secure themselves from the fear of what might befall them in a State of Separation from the Body, finding something within themselves, which bore witness to the Truth, in despite of their stupid Opposition. And what *Seneca* saith of Atheists, may be applied to these Men, *viz.* That though in the day-time, and in company, they may with some shew of confidence deny the Immortality of the Soul; yet in the Night, when they are alone, *sibi dubitant*, they are full of doubts about it.

The Giant, *Epicurus*, of whom *Lucretius* saith, He was the first man who durst fight against Heaven, *Lib. I. de Natura rerum*, was himself as fearful, as any man, of those things which he denied were to be feared, *viz.* Death, and the Deity. As *Cicero* observes, *de Natur. Deor. Lib. I.* and so you find him arguing in *Laertius*, That Death is not a thing to be jested with, *Vid. Laert. in Epicur. 297.* Whence the Learned *Dr. Stillingfleet* observes, How hard it is for an *Epicurean* to silence his

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his Conscience, after he has *prostituted* it; for (whatever there be in the Air) there is (says he) an Elastical power in Conscience, that will bear it self up, notwithstanding the weight that is laid upon it, *Orig. Sacr.* 365.

And 'tis very observable, that our Author himself, though *pag.* 15. he says positively, *That by Death the man's Faculty of thinking is certainly destroyed*; yet else where he speaks more dubiously, *pag.* 3, 11, 12.

"The Minds of such Persons (says my Lord Bacon) are always wavering, and unsatisfied, never able to smother the in-bred consciousness of their Immortality, so as not to have continual suggestions of fear and scruple.

Have you not heard of some such Persons who durst not be alone in the Night? of others, who durst not go to sleep without a Candle burning by them?

And it is further observable, how desirous men are that their Names should be had in remembrance when they are dead, which is but the *degeneracy* of that nobler Inclination which the Soul has to Immortality it self. Thus *Epiturus* appointed in his Last Will, that his Birth-day should be celebrated every Year, (*Laert.* *pag.* 271.) pleasing himself with a vain shadow of Immortality, while he despised the *thing it self*.
Now

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Now I ask, If the Soul be nothing but some of the more spirituous parts of the Blood, and must die, perish, or fall with the Body; how comes it to pass that it hath such forcible Apprehensions, such an *indelible* Consciousness of its own Immortality? How comes this Notion to be so general, as you have heard; if it proceed not from the common Dictate of Reason, acting alike in all Mankind, though they know not one another's minds? and if it be from Nature, how can it be vain or false?

How come these little Particles in the Brain to dance themselves into a Notion so foreign to their Nature? yea, or so much as to start a Question about it? How comes that, which according to our Author's Notion (*pag. 10.*) was no better than Wheat-meal, or Malt the other day, to phanfy it self immortal to day? surely it is well improved in a very little time.

Si in nobis nihil esset nisi corporeum, & caducum, unde orta esset nobis ea dubitatio, aut omnino cogitatio de æternis & incorporeis, magis quam belluis? Omnis enim cogitatio (N.B.) aut ab objectis orta est, aut interiùs ex nobis ipsis suppullulat, Vallesius de sacrâ Philos. pag. 74. But this brings me to the Second General Argument.

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C H A P. IV.

Argum. II. *Drawn from the many gross Absurdities which follow from the Opinion of the Soul's dying with the Body.*

Arg. II. **T**HERE is such a monstrous Train of Absurdities which follow our Author's Opinion, as renders it altogether incredible. If it were true, nothing but *Truth* could rationally be inferred from it. *Ex vero nil nisi verum!* There is a concatenation of Truths. They are linkt one to another, and so are their Contraries. But I come to Particulars.

First, If our Author's Hypothesis be true, no man is the same this year (not to say this Week) that he was the last. Individuation; Personality, Rewards, Punishments, Rights and Properties, are strangely overthrow'd.

The Matter of the Body is in a continual flux, daily dissipated by insensible Transpiration, &c. (of which see Dr. Glisson; Charlton's *OEconomia*; and especially *Santorii Medicin. Static.*) and still recruited by fresh supplies from the nourishment we take in: And the like may be said of the Material, Animal Spirits; these are continually

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tinually spending, and new ones made of new Blood: So that according to this Notion, our Author hath not the same Soul this Week that he had the last, nor perhaps the least particle of Matter about him the same that it was twenty years ago. If he say he was born Heir to any part of his Estate, I must tell him, he is not the same Person, either Soul, or Body, that was born Seventy years since, therefore he may either relinquish his Opinion, or his Right to his Estate, whether he pleaseth. Some more permanent thing than Matter, and Motion, must be fixed on, to make the Man the same. If you say, That some of the more solid parts of the Body, as *Bones, Cartilages, &c.* may have remained all the while, and so fix the Principle of Individuation there. I answer, It's pity the World was not acquainted with so improving a Notion sooner, for we have not yet learned to call the Bones the Man.

How much better were it to say with the *Platonists*, *Anima cujusque est quisque*, as *Marsilius Ficinus* argues in his Comment upon *Plato's Convivium*. *Quis usque adeo demens erit, ut hominis appellationem in nobis firmissimam corpori fluenti semper, & undique permutato, potius quam anima stabilissima, tribuat?* pag. mihi 264. And to the same purpose

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purpose speaks Cicero, Tusc. Qu. lib. 1. *Cum igitur, nosce te, dicit, hoc dicit, nosce animum tuum, nam corpus quidem quasi vas est, aut aliquod animi receptaculum: Ab animo tuo quicquid agitur, id agitur à te, pag. 340.* And to this Descartes agrees, *Meditat. Quart. de primâ Philosophiâ, Natura cogitans quæ in me est, vel potius, quæ ego ipse sum, pag. 22.* So the Scripture speaks of the Soul as the Man, and of the Body as its Cloathing, 2 Cor. 5. 4. It was a notable Speech of Heracitus, *εἰς τὸ αὐτὸν ποταμὸν δις, &c.* “A man cannot enter twice into
“ the same River, expressing thereby the
“ constant flux of Matter. The Applica-
tion is easy. But I proceed.

Only one thing more I would add under this Head; If the Soul be only the material Spirits separated from the Blood, and refined in the Brain, and these Spirits be daily evaporating, and new ones coming in their room; how comes it to pass that our Memories are not quite destroyed and confounded by those new Spirits which come in to fill up that vacuity which was made by the departure of the old? Can the new Spirits know what the old were, or did, which went before them? why do you not answer Plotinus, who tells you, *ἄνθρωπος ἀνὴρ, &c.* This new Stranger-like Soul would always be ignorant of what the

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other before it knew. And especially tell me whence it is that Old men, after so many changes of their *material Spirits*, and so vast a number of *Idea's* which have been imprinted upon their Imaginations, will yet better remember some *little Actions* of their Childhood, than many *later Passages* of their more manly years, which are better worth remembring?

To this purpose argues Dr. *More*. "The
" last Faculty (says he) that I will con-
" sider, is Memory, which is also necessa-
" rily joined with the rest in the com-
" mon Percipient; of which not only the
" fluidity of parts, but also their dissipa-
" bility, makes the Animal Spirits utter-
" ly incapable. For certainly, the Spi-
" rits, by reason of their Subtily, and
" Activity, are very dissipable, and in all
" likelihood remain not the same for the
" space of a Week together; and yet
" things that one has not thought of for
" many years, will come as freshly into
" a man's mind, as if they were trans-
" acted but yesterday. See his *Immortality*
of the Soul, pag. 87.

2dly, If our Author's Opinion be true, there can be no such thing as Moral Good or Evil among men: For the natural liberty of the Will is destroyed. If there be no superior Principle

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Principle in Man to correct the Irregularities of the Material Spirits, and their motions, Man is not a capable Subject of being governed by Laws in a moral way; and *where there is no law, there is no transgression*. The freedom of the Will can never be reconciled to, or explicated by, the rigid Laws of Matter and Motion; but all our Actions must either arise from the fortuitous dances and friskings of Atoms up and down the Brain and Nerves, or else be necessitated by the irresistible impulse of some Superior Cause, and so there is a fatal determination which sits upon the Wheels of these Corporeal Motions. And thus Mr. *Hobs* will have it, "That our
" Volitions are necessitated by Superior or
" Natural Causes, as much as any motion in a Clock or Watch; and that it
" is unconceivable that any Act, or mode of Act, can be without a necessitating
" Efficient Cause. Thus he also affirms
" a certain connexion betwixt all our
" Thoughts, and a necessary Fate in all
" things. If this be true, we must no more say, that the *Will cannot be compelled*, but rather, that it is *always* so; and by consequence, the man that kills another is no more blame-worthy, than the Sword wherewith he kills him, both their Motions being alike necessitated; and the

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Dog acts philosophically when he bites the Stone, but considers not the Hand that threw it. Neither is it to any more purpose to persuade men to Virtue, than it would be to make a Learned Discourse of Harmony to a Lute, instead of putting it in Tune. As you like these Consequences, you shall have more of them at another opportunity. If you say your Opinion is not so gross as that of Mr. Hobs's; I answer, it had ill hap to be so like it. Your words are, (pag. 2.) "We see in a
"Musical Organ every Pipe has its pro-
"per sound, and function, and the same
"Breath acts them all, and therein ap-
"pears a great effect and power of Mat-
"ter and Motion rightly fabricated and
"acted by the hand of Artists; and what
"then may not God do with them, and
"by them, when he pleaseth? So that if
our Material Spirits be inordinate in their motions, you are in a ready way to make God the Author of sin, by your Philosophy.

It were much better to say with Cicero [*Sentit animus se moveri; quod cum sentit, illud unà sentit, se vi suâ, non alienâ, moveri; nec accidere posse ut ipse unquam à se deseratur; Ex quo efficitur aternitas, &c.* Tusc. Qu. lib. I. 341.] so be it, we overlook not the Universal concurrence of the First Cause

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Cause with his Creatures, but in a way
suitable to their Natures.

3dly, *If the Hypothesis which I am writing
against, be true, no man can rationally believe
a Future State of Retribution.* You have heard
already how Individuation and Persona-
lity are overthrown by it; and by conse-
quence there can be no just room for Re-
wards and Punishments hereafter, because
the Person when he died had not the
same Soul that he had a month before;
and why should one Soul be punished for
another's Crimes, and that other go free?

Our Author indeed owns the Articles
of the Resurrection, and Future Judg-
ment ('tis likely to serve a turn); but what
he builds up with one hand, he pulls
down with the other. He says, *That Soul
and Body, as they fall together, so shall rise
again together. Whereupon Judgment, Re-
wards and Punishments shall ensue, according
as men have behaved themselves in this present
world,* pag. 6.

But the difficulty returns upon him;
Why should that Soul, which, according
to his Hypothesis, was no better than a
little Wheat-flower, Malt, or, it may be,
some Cordial Julap or other, a few days
before the man died, be judged and pu-
nished for all the Faults which were com-

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of it upon the Immortality of the Soul, which, if your Opinion be admitted, is an unsound Foundation. Whence it appears, that *Natural Light* taught them better things, than you have learnt from *Supernatural* and it together. And whatever uncertain hints may be found in any of their Writings, as to the Resurrection (derived perhaps by Tradition from the *Jews*, or inserted afterwards by the pious Frauds (as they call them) of some well-meaning Christians) we are sure they speak solidly, and distinctly concerning the Soul's Immortality.

4thly, *Our Author's Hypothesis makes such a sudden descent from the Angelical Spirits, to meer matter and motion, (denying all the active Natures that are between) as is absurd, and not to be endured: Such Jumps as these are not usual in Nature, which is wont to act by due and orderly Gradations, and not to take precipitous leaps from one extrem to another. He would not be thought to deny that there are Immaterial, Intelligent, Angelical Spirits, pag. 6, 15. And how unreasonable is it to suppose, that there are no other Spirits, or active Natures, inferior to the Angels, and differing in their several kinds and degrees of Perfection and Virtue from each other, answerable to the several*

several Operations whereunto they are designed by the Author of Nature? But that all the great and wonderful *Phænomena*, which we daily behold, must be reduced to, and solved by the supposed power of Matter and Motion.

How much doth the Wisdom of God shine forth in that admirable variety which is observable in the *visible Corporeal World*? And are not *spiritual* or *active* Natures as noble as Bodies? Why then should there not be a proportionable variety in the *Spiritual, Invisible World*? Especially when we observe such *Vestigia* or *Images* of the higher Natures, in those that are lower. Thus there is something in Plants *like* Sense, and in Bruits *like* Reason, and in Men there is somewhat which resembles the Deity. Must we therefore say, that God and the Creature are all one? Or must we confound the inferior Orders of Creatures with those that are Superior, and deny those active Natures which animate the visible World, and distinguish one Species of Creatures from another? While we cry up the meer sound of Matter and Motion. *Dubium quidem nullum est immaterialem Mundum essentiarum varietate intelligibilem, æquè admirabilem & augustum esse, atque mundum corporeum videmus; sed in quo illa consistat*

sistat Diversitas nobis indicio certo non percipitur; says a Modern Metaphysician. *Ritschel Metaph. pag. mibi 43.* See also Mr. Glandvill's *Sadducismus Triumphatus*, page 78. Our Author has told you what Dr. More and Mr. Baxter have said in this matter, but for reasons best known to himself, says not a word to answer their Arguments. And it is no contemptible Observation of the *Platonists*, which a late Author takes notice of, *viz.* "They observe, That the Unity of the World is so closely combined in all its parts, that between the *Superior* and *Inferior* Species there are *middle* Natures wherein they meet, that no Vacuum might interpose in the Series of things. And to Man they give the name of *Horizon*, as uniting the Superior and Inferior Natures together; in some respects nearly allied to the Brutes, in others to the Angels.

5thly, *If our Author's Opinion be true, the best Men are most wretchedly deceived and befooled.* The wiser and holier any Man is, the more firmly he believes and rejoiceth in the consideration of the Soul's Immortality. Such will not be persuaded, that they shall ever be deserted of that Free, Divine Goodness and Grace, which hath so often embraced them, but firmly

firmly believe that Almighty Love where by they live, to be stronger than Death, and more powerful than the Grave. They cannot imagine that their Souls which have been so often blest with the Irradiations of Divine Light, and the Warmth and Vigour of Divine Love, shall ever fall down into a *dead unactive State*. Hence many of them have died triumphantly, with raised expectations of entering immediately into a glorious and blessed State. How chearfully *Socrates*, that *Philosophical Proto-Martyr*, received the Summons of Death, you shall hear by and by: "*Seneca* tells *Lucilius* with
 " what pleasure he thought on a future
 " State; and that when the Soul takes a
 " view of the Amplitude and Glory of
 " the heavenly Regions; *contemnit priores*
 " *domicilii Angustias*: It contemns the strait-
 " ness of its former Habitation. And *Cicero*
 brings in *Cato* crying out, "*O præclarum*
 " *diem*, &c. O excellent, happy day! When
 " I shall go to that Assembly of Divine
 " Souls, and depart from this Rout and
 " Confusion here below. *Plotinus* talks Sera-
 phically upon this Subject, *Ennead. 4. lib. 7.*
ch. 10. where he tells us, " That purified
 " vertuous Souls differ but little from An-
 " gelical Essences, and that little is their
 " present Inhabitation in the Body; and
 " if

the Immortality of the Soul.

“if Men were of this divine and raised
“Temper, they would not in any sort
“disbelieve the Souls Immortality. More
of this kind you may find in *Plato*, *Hie-*
rocles, *Epicletus*, *Antoninus*; not to menti-
on the Raptures of many dying Christi-
ans, Martyrs, and others, lest it should
be called *Canting*, according to the Dia-
lect of this prophane Generation. And
now, what think you? Is it rational to
imagine that Men of the most unspotted
Integrity, Wisdom, and Vertue, in all
Ages, have so wretchedly been de-
ceived in a matter which so nearly con-
cern'd them, while a few *dreaming*, *sen-*
sual Epicureans have been in the right?
Credat Judæus Apella. If you think that
Goodness and Purity naturally lead Men
to such self-deceiving hopes of Immorta-
lity, which Death will quickly defeat;
you confound the Natures of Good and
Evil, and contradict your self in the same
breath. *Ni ita se haberet ut animi immor-*
tales essent, baud optimi cujusque animus
ad immortalem Gloriam niteretur, Cic. de
senect. pag. 202. *Equidem efferor studio*
patres vestros quos colui, & delexi, videndi.
Ex vitâ istâ discedo, tanquam ex hospitio, non
tanquam ex domo, commorandi enim Natu-
ra Diversorium nobis, non habitandi, dedit.
Ibid.

Validiora

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Validiora sunt Divinorum virorum praesagia, quam aliorum, Plato, Ep. 2.

6thly, If this Hypothesis be true, Nature hath dealt worse with Mankind, than with the Beasts themselves, by leading them into such mistakes as the inferior Creatures are not abnoxious to. I have shewed you before, how natural it is to the Soul of Man to apprehend it self to be Immortal; and if this be a mistake, it is so far better with the Brutes, which are not misled by any such fallacious Instinct. They are alive to the present, but dead to the future. They may play and sport themselves, and enjoy the Objects that are grateful to their Senses, without being abused with the hopes, or disturbed with the dread of what may befall them in a future State. While poor Mankind are divided between fruitless desires, and groundless fears of what can never happen to them, if the Soul perish with the Body. The Swan may die singing, while the pensive Emperor cries out, *Animula vagula blandula quæ nunc abibis in loca!* Poor wandering Soul, whither art thou now going? Unhappy Reason! which deals so ill with those that possess and admire it, and worst with those who take most pains to improve it. Thus you must agree with

the Immortality of the Soul.

Cotta, That God did Man a mischief by making him Rational, *Cic. de Nat. Deor. lib. 3.*

7thly, *This Hypothesis cannot stand, but upon the supposition of a continued course of Miracles to make it good, which is very absurd and unphilosophical.* Take his Opinion in his own Words, page 10. "Every days experience shews, That Corn ground and made into Bread, is one of the strongest supports of Life, both for Man and Beast; that concocted in the Stomach, is converted into Blood in the Liver, purified in the Heart, sent thence by the Arteries into the Head and Brain, where becoming a Spirit, inflamed and lucid, it acts in all the Organs the powers of Life, Motion, Senses, and Understanding. And this is his material Soul. In like manner, page 12. "It seems one may venture to conclude, that Corn may be converted into a living and rational Activity, as being a proper nourishment for Man and Beast, and for their Bodies and Souls, one as well as the other; as being so for the Man who is a Contexture of both. To this I answer,

1st, 'Tis

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1st, 'Tis observable; that his Anatomy and Philosophy are all of a piece: In that he assigns the Office of Sanguification to the Liver; from which Modern Anatomists have upon very good grounds discharged it.

2dly, If this Opinion hold good; the Grass in the Fields; and the very Dust and Mire in the Streets which we tread upon, may after several refinings become a Rational Soul, and prove as wise as our Philosopher himself; and discourse as subtilly of what it once was; when it lay trodden under foot in the Streets. That which the other day was no better than Wheat-flower or Meal, may now be making Syllogisms, reflecting upon its own Acts, contemplating the highest Majesty, aspiring after a glorious Immortality. These things I must confess found a little awkwardly, but he has a ready way to solve all, page 18. With God all things are possible; and it seems he who made Matter out of nothing, can make any thing out of Matter: And to the same purpose, page 14. he enumerates several Miracles; As of Aaron's blossoming Rod, the staying of the Waters of Jordan, the multiplication of Loaves and Fishes, &c. Thus you see he is so conscious of the weakness of his own Hypothesis, that he is forced to fly to a miraculous Power to uphold

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uphold it. This is a ready way of explaining the *Phænomena* of Nature. But I reply,

1st, *Is not the same Almighty Power able to uphold the Soul in a State of Subsistence separate from the Body?*

2dly, *Are the ordinary works of God in Nature, and his extraordinary miraculous Works to be confounded?*

3dly, *Is it a valid way of arguing from the Power of God, to his Will?* I readily grant, That he can do all things which are Works of Power. He can do all things which his infinite Wisdom sees fit to do; he can do all things that he will do. But doth it therefore follow that he will do all things that he can do? Is it not horrid prophaneness to prostitute the Doctrine of the Divine Power, to serve the ends of every trifling Hypothesis, falsely called Philosophy? Do we not know, that ordinarily God works upon, and by his Creatures, in a way agreeable to the Natures which he has given them? And what is there in a little Wheat-meal suitable to the production of Sense, or Reason, or Religion? It is the part of a Philosopher humbly to contemplate what God hath done, and to admire his Perfections shining forth in his Works, and not to lay down

down Hypotheses contrary to the common Sense and Reason of Mankind, and then to tell us that God can, if he please, make these Suppositions good. Thus you see, that our Author's Philosophy, Anatomy, and Theology, are all alike absurd; and that he hath made Miracles so common, as will render them in a great measure useless for those extraordinary purposes whereunto they have mostly been designed; and that he owns his Philosophy to be weak and impertinent, when he is forced to have recourse to a supernatural miraculous Power to support it.

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C H A P. V.

Some subservient Considerations for the further establishment of the Doctrine of the Soul's Immortality.

BESIDES the forementioned Arguments, there are several other Particulars, which may justly render the Opinion of the Soul's dying with the Body odious to all Men, who have either the due use of Reason, or any sense of Religion.

1st, *This Opinion is highly injurious to Human Nature, carrying in it a vile Depression of that whole Species, or rank of Beings to which we belong. What an unnatural thing is it for a Man to abuse his Reason, in vilifying and degrading the reasonable Nature it self; as if he repented that God had made him a Man, and was ambitious to herd himself among the more ignoble Animals? Præclarum autem nescio quid adepti sunt, qui didicerunt se, cum tempus mortis venisset, totos esse peritos, Cic. Tusc. lib. 1. 339.* This is to bid defiance to the Common Interest of Humanity; and such a Person should be looked upon as a Traitor against the Prerogative and

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and Dignity of all Mankind. And (which is more) it is contrary to that Obligation and Duty which we owe to the Common Parent and Author of our Beings; an ungrateful contempt of that Power, Wisdom, and Goodness, which hath given us so excellent a Nature; a casting Dirt upon the Master-piece of the visible Creation, and so a robbing God of that Honour which belongs to him upon the account of so noble a Production. Let us therefore be more just to our selves, more thankful to our Great Creator, than so brutishly to abandon our hopes of Immortality, and basely desert the Common Interest and Honour of Humane Race.

2dly, *The whole frame of this unmanly Philosophy is built upon the most precarious, unsatisfying Principles imaginable. They beg the Question all along, and then pretend they have solved the Phenomena of Nature. Cicero told their Predecessors long ago, That they assigned Provinces to Atoms without proof. And Gassendus is fain to confess that Objection to be true. And Dr. Willis himself (in whose Authority our Philosopher seems so much to acquiesce) rejects the Atomical Hypothesis, "because it supposeth its Principles with-*
out

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“out proof, and is not suited to the Solution of Natural Appearances: See his Book, *de Fermentatione*. But because these are but General Charges, we will descend to Particulars, and shew briefly what a knack they have at Philosophizing upon difficult Points.

If you ask them how the Soul comes to be so quick and active in its Operations, and to turn it self with such wonderful vivacity and readiness from one Object to another: *Democritus*, *Epicurus*, and after them, *Lucretius* will tell you, That the Atoms prepared for this purpose are of a smooth Spherical Figure, (See *Diog. Laert. in Democ. & Epicur. & Lucret. lib. 3. de Natura rerum*) and so (you know) they must needs be very fit for quick motion. If you desire an account of Sensation according to their Hypothesis, they will tell you of a *vis Mobilis*, *Motus sensiferi*, and something else (which they confess they know not what to call) from whence it proceeds.

If you would have the Liberty of the Will explained, they tell you, It ariseth from a Motion of Declination, whereby the Atoms always moving downwards by their own weight towards the Center of the World, are carried somewhat obliquely towards some Point different from it. And this you must

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must know is the *Clinamen Principiorum*, as *Lucretius* calls it. *Ac nos ideo conati sumus declinationem motuum asserere Atomis, ut deduceremus, qui posset fortuna humanis rebus intervenire, ac illud quod in nobis est, sive Liberum arbitrium, minime periret.*

In a word, if you ask what the Soul is; they can tell you, "It is *Efflorescentia Materiae*, and compare it to the Spirit of "sweet Oynment, or that it is *modica pars* " *ἴσος*, some sort of Spirit, they know "not what. *Nihil enim est apud ipsos quod non Atomorum turba conficiat*, *Cic. Tusc. Quæst. lib. 1.*

Such nonsensical Gibberish as this, they call Philosophy, and pretend to explicate the great Works of Nature by it, and would needs (forsooth) be accounted Wits into the bargain, when they have amused their inconsiderate Admirers, by such an empty sound of unintelligible words.

But can any Sober, Impartial Enquirer be satisfied with such Answers as these? And must we let go the Doctrine of the Soul's Immortality, that we may fall down and worship that Image of Philosophy which these Men have set up? No, surely we ought rather to be affected with a generous resentment of so vile an indignity

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Indignity done to the Nature of Man,
and with just abhorrence to oppose such
wild and impertinent Extravagancies.

3dly, *Such absurd Notions as these, expose Philosophy it self to the scornful Reproaches of every capricious Enthusiast.* You take the way to render it contemptible, and to open the Mouth of self-conceited Ignorance against *all Humane Literature in General*, because you make so bad an use of a *very small Part* of it. There is nothing more common than for confident Ignorance to get into the Chair, and to pass Sentence without hearing what may be said on the other side, and so Learning shall be condemned as an airy Phantasy, and those that want it will be ready to run it down, lest they should be run down themselves for *want of it*. I know the best things are liable to the greatest abuses; but some cannot, some will not distinguish between the use, and the abuse of them. You shall meet with some that will tell you, That not only *yours*, but *all other Philosophy* is vain; and if an impartial Stander-by ask them how they prove it, They will alledge the vanity of yours, and infer an Universal Conclusion from a particular Instance. This (say they) is your Philosophy, which teacheth us,
that

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that we have every Week a new Soul, and that at length Soul and Body dye together. But if these Reflections fall into the hands of any such Persons, I must take the liberty to tell them, That they do not argue fairly in the Case; neither must they suppose that all Philosophers are *Vertiginous*, because (perhaps) in some the Material Spirits in the Brain have a *Circular Motion*. Neither is Philosophy to be worse thought of, for the phantastick Dresses which these Men put upon it.

4thly, *This impious Hypothesis opens a Door to Atheism, Infidelity, and all manner of Licentiousness.* Our knowledge of the Spirits above us, must arise from the knowledge of our own Souls. Hence the first part of Wisdom is truly to know our selves, that so we may understand our *Duty, Interest, and End.* And it is in our own Souls, as in a Glass, that we must behold the *Image of God*, which should lead us to its great *Original*; and the reason why we know God no better, is, because we are so ignorant of our selves. Hence the Doctrine of the Soul is the most useful part of Natural Philosophy, and so nearly connected with Divinity, that it may justly be reckoned a part of it also.

There-

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Therefore they who can once persuade themselves, that all those noble Operations of the Soul (whereof we have been speaking) proceed from no higher a Principle than *matter and motion*, are in a ready way to deny the Deity; or however, to entertain very gross and unwarrantable Conceptions of it, as the *Epicureans* did; and to conclude with them, that the World was made by a *fortuitous concurrence of Atoms*, and that God regards not the Actions and Affairs of Mankind, nor is either pleased with Virtue, or displeased at its contrary, as *Lucretius*, &c.

*Omnis enim per se Divinam Natura necesse est,
Immortali ævo summâ cum pace fruatur,
Sernota à nostris rebus, sejunctaque longè,
Nec bene promeritis capitur, nec tangitur irâ.*

And so said his Master *Epicurus*, τὸ μακάριον ἔστι ἀθάνατον, &c. The Blessed and Immortal Being hath neither any business of his own, nor creates any to others; and is neither angry nor pleased with any man, *Laert. in Epicur.* A Notion more befitting *Sardanapalus* than a Deity, as *Max. Tyr.* observes. No wonder that Ill men are fond of such Opinions as these, which so much befriend their Wickedness.

And

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And as for Death, they say it is nothing to us, because all Good and Evil lies in *Sense*, of which Death is the privation: And such Apprehensions as these must make our Lives pleasant to us, and take away the desire of Immortality, *Laer. ibid.* And further, They would persuade us, that the Fears of Punishment after Death arise only from *Old Wives Fables, Ibid.*

Moreover, the Immortality of the Soul is so clearly held forth in the Gospel, that to deny the *one*, is implicitly to deny the other. And he who pretends to evade the Evidence produced out of the *New Testament* (besides the *Old*) for the proof of this Truth, is in a *proximate disposition* to disown all the great Fundamentals of Christianity, which are establish'd upon the same *Authority*. And verily it is a gross reproach to our Holy Religion, when Persons, that profess it, maintain such brutish Principles as *Socrates, Plato, Seneca*, and abundance more of the Heathens would have been ashamed of. Which makes a great Divine suppose, *That in this Age it is one of the Devil's chief Designs to assault Christianity by false Philosophy.*

And pray consider, What can such Opinions, or any that border upon them, lead men to, but Sensuality, and Debauchery,

chery, though (I verily believe) you design not so? Are any men more likely to live as Brutes, than such who think they shall die alike? You may tell them of a Resurrection, and Future Judgment as long as you will, 'tis ten to one but they reply, *as the tree falls, so it lies*; and if once they can so far stifle Reason, as to disbelieve the Doctrine of the Soul's Immortality, after so much Natural, and Supernatural Evidence for it; I do not see why they may not, far more plausibly, deny the Article of the Resurrection, and then they will let loose the Reins to Lust, and Appetite, and become the Plagues of Humane Society. And indeed 'tis observable, that many of those who maintain these beastly Opinions, commonly live up to them, and are not of the best Reputation in point of their Morals. And 'tis no thanks to their corrupt Principles, if they be not all alike *scandalously vicious*, I Cor. 15. 32. *Let us eat and drink, for to-morrow we die.* A Proverb familiar among the Epicureans, or a reflection upon them in their own Language, as Grotius, and others observe. And therefore I must say, That those Persons who propagate such *Conceits*, do discourage Virtue, but encourage Vice and Wickedness, which is contrary to the publick Peace, Tranquility, and

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and

and Felicity of Mankind : And let them tell us, if they can, what good purpose can be pretended for the establishment of such an Hypothesis, which can in the least compensate for those Mischievous Effects and Influences upon the Lives of men, which it has a manifest tendency to produce. Let the matter be well weighed on both sides.

Indeed 'tis not to be wondred at, that *wicked* men should put the *Evil day* as far from them as they can; even as the Devils would not be tormented before the time. But that any *good* man (except under the power of Melancholy, or Temptation) should be fond of such Opinions as these, is hardly to be supposed. What? Shall we fear to be made happy too soon? Shall a dead unactivity be preferr'd before Communion with God in a state of sinless Perfection? *But those that are after the flesh savour not the things of the spirit,* Rom. 8. 5. A *Turkish Paradise* seems more suitable to the humour of such Persons, than the *heavenly Jerusalem*. And their pleading against a more *speedy* admission thither, argues their unsuitness to be admitted at all.

sthly,

stly, Our Author's Hypothesis is directly contrary to the avowed Doctrine of the Church of England. Which I the rather mention, because he professeth himself to be a Member of that Church, and looks upon those that dissent from it as mistaken persons, pag. 17. Need I prove that the Church of England asserts the Doctrine of the Soul's Immortality? See the Order for the Burial of the Dead, where, among many other Expressions to the same effect, you find these words. *'Almighty God, with whom do live the Spirits of them that depart hence in the Lord, and with whom the Souls of the Faithful, after they are delivered from the burthen of the Flesh, are in joy and felicity, &c.* Nothing can be more express for the Immortality of the Soul, and its separate subsistence. Now, I say, no honest man, who believes that the Soul dies with the Body, can declare his unfeigned Assent and Consent to, or heartily join with that Church in this part of the Burial Office which I have mentioned. And as for those whom he calls Dissenting Brethren, if our Author's Opinion be true, they ought to dissent from that Church more than they do.

In a word, he will find it hard to mention any point of difference between *sober* Dissenters, and the Church of *England*, so important as that wherein he himself differs from them; or *which tends so much to induce or encourage to an ill Practice, or Course of Life.* See more of this in the Book of *Homilies*, Sermon the 9th, *against the fear of Death.*

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CHAP. VI.

The Testimony of the Ancient Philosophers produc'd for a further confirmation of this great Truth.

THough the Persons, with whom I have now to do, are commonly so full of themselves, and overfond of their own Conceptions, that the Sentiments or Authorities of others are not much regarded by them; yet since our Author has thought meet to mention the names of *Aristotle, Diæarchus, and Pliny*, as supposing them to be of his Opinion, I must say something to confront what is alledged from them, that his Reader may not be amused with a *meer shew* of Antiquity.

This Point was often weighed in the Schools of the Philosophers, the *Academy, Peripatium, Stoa, &c.* They thought it worth their most serious enquiry, because the common Interest of Mankind was so nearly concerned in it.

Pherecydes is mentioned by *Cicero* (*Tusc. Quæst. lib. 1.*) as one of the first of the Ancient Philosophers, upon record, who defended the Doctrine of the Soul's Immortality,

tality, (though he doubts not but others were of the same Opinion before him.) And *Pythagoras* was so taken with his Discourses about it, that thereupon he turned Philosopher, who was before an *Athleta*, as *St. Augustin* observes, *Epist. 3. ad Vollusianum*. But now (says he) we all see *Assyrium Amomum vulgò nascitur*, referring those words of *Virgil* to the Doctrine of the Soul's Immortality, brought from *Syria*, or *Assyria* into Greece by *Pheresydes*, *Vid. Menag. Not. in Diog. Laert. pag. 41.*

Pythagoras was of the same mind with his Master; and the name of the *Pythagoreans* was so famous for many Ages after, that none else seemed learned but they, as *Cicero* observes, *ubi supra.*

These Philosophers were wont to call the higher Region of the Soul *τὸ διόν*, and the lower *τὸ θηριώδες*, The one the Divine, the other the beastly part. 'Tis reported of *Plato*, that he travelled into *Italy* to converse with them; and how well he and they agreed in this Point, you shall see more by and by.

Thales was of the same mind, as may be seen in *Laertius*. *Ὅθεν ἔστι τὸ διόνον διαφέρει τὸ θῆν.*

I mention not *Zoroaster*, nor the Oracles of the *Magi* in *Chaldea*, who were his Followers, of which the *Platonists* take notice;

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notice; nor yet what is wont to be al-
ledged from *Hermes Trismegistus*, because
these Fragments of Antiquity are by some
reckoned *suppositions*, by others, at least,
dubious. But give me leave however to
add what a great Philosopher of our own
says,

*So if what's consonant to Plato's School,
(Which well agrees with Learned Pythagore,
Ægyptian Trismegist, and th' Antique Roll
Of Chaldee Wisdom, all which time has tore;
But Plato, and deep Plotin do restore)
Which is my scope; I sing out lustily.*

*If any twitten me for such strange lore,
And me all blameless brand with infamy.
God purge that man from fault of soul malignity.
Dr. More's Psychozoia, pag. 2.*

Tertullian also, in his Book *de Anima*,
supposeth that *Plato* derived his Sentiments
from the Writings of *Trismegist* in *Egypt*.

Come we therefore to that *Divine Phi-*
losopher, and his Master *Socrates*, concern-
ing whom we have more certain know-
ledge; and in comparison of them, and
their Followers, *Cicero* looks upon all
other Philosophers as *Plebeian* (*Tusc. Quæst.*
lib. 1. 341.). And brings in his greatest
Entomiums of *Aristotle*, with a (*Platonem*
semper extipio) pag. 226. And *St. Augustine*
agrees

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agrees with him in it. *Augustinus Platonem cæteris Philosophis Gentium longè lateque præfert*, says *Lipsius Manuduct. ad Stoicam Philosoph. pag. 19.* But we will first begin with *Socrates*.

What this Great Man thought, may be learned from his Admirer, and Disciple, *Plato*, who in his *Phædo*, and elsewhere, brings him in strongly disputing for, and asserting the Soul's Immortality. Where he shews, *That as Death is the separation of Soul and Body; so the Soul can subsist of it self, when so separate, pag. mihi 84.* And that the readiest way to attain to knowledge, in this life, is to abstract our minds as much as possibly we can from commerce with the Body, till God set us free from it, and then we shall have a more pure and sincere understanding of the Truth, ἀπαλλαγόμενοι τὸ σωματικὸν ἀπερνούμεν, à corporis insipientià liberati, as *Ficinus* renders it, pag. 89. He derides the Childish fears of those who think the Soul is dissipated when the Body dies, as if they apprehended it should be blown away, especially if they dye when the Wind is high, pag. 110. 'Tis impossible, says he, that the Soul should perish by Death; except that can die which is immortal, pag. 164. And smiles at his Friend *Crito* for asking him how he would be buried. I cannot, says he, persuade thee, *Crito*, that I, who

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now dispute, am Socrates, but he thinks that Carcass, which he shall see by and by, is I: But I tell you, I shall go to a blessed State after I have drunk this poison, and this I speak to comfort both you, and my self. Do not say, when you see my Body laid out, burnt, or buried, that it is Socrates. Thus that Venerable Old man conquered the Fears of Death by the hopes of a Blessed Immortality; and drank the fatal Potion without any observable disturbance of Mind, or change of Countenance, praying for an happy passage out of this Life into a better. But I must not translate the whole Dialogue.

Plato speaks often of the punishments of Wicked men after Death, and tells us in his *Timæus*, That the Soul of a good man shall be kindly received by his Creator, but the Soul of a wicked man shall be cast into Hell.

The truth is, the Platonists have improved the Doctrine of the Soul's Immortality better than many of our own Writers (notwithstanding their greater helps) have done; though sometimes they speak too high, as if they would even deify the Soul, as do some of the Stoicks.

Plotinus discourseth excellently upon this Subject, and shews, that if we would seriously view the Soul in its own naked essence, we shall have no Doubt of its Immor-

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“ tality. “ Let a man (says he) contem-
“ plate himself in his own pure, and truly
“ *Intellectual Nature*, divesting it of all
“ that is alien to it, and he will certainly
“ know that it is immortal. He will
“ then observe, that his Understanding
“ is not properly directed to things *sensible*,
“ and *mortal*, but by an *eternal Virtue* doth
“ contemplate *Eternal*, and *Intelligible Ob-*
“ *jects*, and becomes, as it were, an *Intel-*
“ *ligible lucid World* to it self.

And again he tells us, “ That by how
“ much the Soul is more abstracted from
“ the Senses, by so much it reasons bet-
“ ter; so that when it shall be wholly
“ separate from the Body, it will know
“ *intuitively*, without elaborate Ratioci-
“ nations: That now it deliberates when
“ it doubts, it doubts when 'tis hindred
“ by the Body, but will neither doubt
“ nor deliberate when free from the Bo-
“ dy, but will comprehend the Truth
“ without any hesitation. See his *En-*
“ *neads*, and elsewhere.

Maximus Tyrinus, *Dissertat.* 41. handles
that Question, viz. “ Whether the Dif-
“ eases of the Soul or Body be more
“ grievous; and tells us, That degenerate
“ Souls are buried in their Bodies like In-
“ sects in their Holes, and are in love
“ with those lurking Places. 425. And
withal,

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withal, " That the health of the Body is
" but *uncertain*, and *temporary*, that of the
" Soul *solid* and *immortal*, pag. 491.

It were easy to mention more of the
Platonists, who all, to a man, maintain
the Immortality of the Soul. But I pro-
ceed.

The *Stoicks* say, That the Souls of Good
men separated from their Bodies are He-
roes, as *Laertius* informs us in *Zenon*.

Plutarch says, That they call all separate
Souls Heroes *promiscuously*, and so distin-
guish Heroes into *good* and *bad*. De plac-
itis Philosophorum, lib. i. cap. 8.

Epictetus calls the Soul of man *αγγέλιον*
Θεῷ, near a-kin to God.

Antoninus styles the Soul, 'Ο Δαίμων, ὃν
προσάτιν, καὶ ἡγεμόνα, ὃ Ζεὺς ἱδρυκται —, 'Ανθ-
ρώπουλα ἑαυτῷ. ὅσα δὲ εἶναι ὃ ἐκείνῳ νῦν, καὶ λόγῳ.
And in his 9th Book, Sect. 39. — *Wilt*
thou say to thy mind, thou art dead, or become
like a Beast?

Seneca speaks too high. *Quid aliud vo-*
cas, &c. What will you call the Soul but a
Deity dwelling in an Humane Body? And
perhaps such boldness was one Original of
Heathen Idolatry. And elsewhere — *Ani-*
mus si propriam ejus Originem aspexeris, &c.
The Soul, if you consider its true Original,
descends from that heavenly Spirit. *Sursum*
Animum, &c. Its beginnings call it up-
ward,

ward, there Eternal Rest remains for it. And comforting *Martia* concerning her dead Son, *Ipse quidem æternus*, he is Eternal, and in a better State now, than he was before. The Body is the Prison of the Soul, The Soul it self is sacred, and eternal. Happy is thy Son, O *Martia*, who being dead, knows such things as these. — *Nec est Ratio aliud quam in corpus pars Divini Spiritus mersa. Idem.*

Plutarch says, That the Providence of God, and the Immortality of the Soul, are so connected, that the one necessarily follows the other; *de serâ Numinis vindictâ.* And therefore, by the way, *Epicurus* made thorough-work in denying both.

Come we now to *Cicero*, a moderate, middle-way Philosopher. He disputes at large for the Immortality of the Soul, in the First Book of his *Tusc. Quæst. de contemnendâ Morte*, as also in his Dialogue *de Senectute, &c.* I will cite some Passages out of him, to the shame of those Christians who stand in need of such Instructions from an Heathen.

Tu cum tibi, sive Deus, &c. Wilt thou (when God, or Nature hath given thee a Soul, than which nothing is more excellent and Divine) so debase thy self as to suppose that there is no difference between thee and a Beast? *Cic. Paradox. pag. 217.*

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Et vivunt qui, &c. These Men live who are escaped from the Prison of the Body, but that which you call Life is Death, De Somn. Scip. 233. *Hæc Cælestia semper spectato, illa Humana contemnito, Ibid.* Reckon with thy self that thou art not Mortal, but only thy Body; the Mind is the Man, and not that Bodily Figure which you can point at with your Finger, Ibid.

And to the same purpose he brings in that of Cyrus, mention'd by Xenophon: I could never perswade my self that our Souls live in the Body, and dye when they go out of it. *Nec vero tum animus esse insipientem cum ex insipienti corpore evasisset, sed cum omni admistione corporis liberatus, purus & integer esse cepisset, tum esse Sapientem.* This is purely Platonick, De Senect. 211.

Except God deliver you from this Prison of the Body, you can never come to Heaven, Idem.

And elsewhere he argues, from the Worship which was paid to their departed Heroes, That the Souls of all Men are Immortal, but the Souls of good Men Divine, de Legib.

Also Tusc. lib. 1. *Ipsi illi Majorum Gentium Dii, qui habentur, hinc à nobis perfecti in Cælum reperientur,* pag. 329.

And so infinitely fond is he of this Opinion, that he thus concludes, *de Senect.* pag. 213. *Quod si in hoc erro, &c.* If in this I be mistaken, that I believe the Souls of Men immortal, I am willingly mistaken. Nor will I suffer this Error, in which I am delighted, to be extorted from me as long as I live. But if after Death I shall have no Sense, as some *diminutive* Philosophers think, I fear not lest those dead Philosophers should deride my Error.

In a word, both *Cicero*, *Seneca*, and several of the *Platonists* and *Stoicks*, speak of the Soul, as if it were an *Incarnate Deity*. That it has many bright *Resemblances* of God stampt upon it. *Deum te scito esse*, *Somn. Scip.* Because as the Great God rules the World, so thy Soul rules and governs thy Body, as an inferior kind of Deity.

It must indeed be acknowledged, that *Aristotle* speaks sometimes dubiously, and is not consistent with himself in this matter. But his greatest Admirers have generally believ'd it. And some of them take it ill that any should question, whether their Master was of the same mind.

However the Authority of that Philosopher needs not much to move us, since
he

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he is also inconsistent with himself concerning the Deity, as *Lactant.* observes. And again, *Aristoteles Deum nec coluit, nec curavit.* See more to the same purpose in *Lips. Manuduct. ad Stoic. Philos. lib. 1. pag. 18.*

Nevertheless there are not wanting, even in him, some fair acknowledgments of this great Truth in his *lucid Intervals.* He confesseth the Soul is something distinct from the Elements, and makes it to be *quintam quandam Naturam.* And the like they speak concerning the matter of the Heavens, which yet the *Peripateticks* look not upon as corruptible.

In his Book, *de Generatione Animal. lib. 2. cap. 3. Αἴμα* ὃ ἔστιν ψυχῆς μέρος, &c. It remains, that the Rational or Intellectual Soul only enter from without, as being only of a nature purely Divine; with whose Actions, the Actions of this gross Body have no Communication. Here he speaks like an Orthodox Scholar of his excellent Master *Plato*, to whose footsteps the closer he keeps, the less he ever wanders from the Truth. *Dr. More Immort. Soul, page 115.*

Elsewhere he says, That the mind is *ἄσπαδός*, an impassible thing.

Xenocrates is fully of the same mind, That all Souls are Immortal, and that he
who

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who lives piously and holily on Earth, shall certainly be blessed in a future State, and shall enjoy more pure pleasures, than he was capable of in this Prison of the Body.

Antisthenes, from whom were derived both the *Cynicks* and *Stoicks*, tells the *Athenians*, glorying, That they sprung from the Earth; that they were no more noble than Snails and Locusts. He exhorts to Piety and Justice, as the way to Immortality. — *Ejusmodi sibi viaticum dicebat comparare oportere, quod Naufragium facienti simul enatare posset.* And amongst many other things, he wrote *vel. ἡ ἐν δόξῃ* concerning the *Invisible State*, *Laert. in Antist.*

I mention not the *Gymnosophists*, *Brachmans*, *Druids*, &c. What the Poets, both Greek and Latin, held in this matter, is obvious even to School-Boys. The *Elysian Fields*, the *Infernal Judges*, the *Torments of Hell*, whereof they speak, are so many Attestations to this great Truth.

Thus you see how generally the belief of the Immortality of the Soul obtained among the Ancient *Ethnicks*; and shall any one who professeth to believe the Gospel, deny it? Who would not say, *Sit anima mea cum Philosophis*: I mean, rather than with such Christians as these.

Object.

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Object. Some of the Philosophers whom you mention, as *Cicero*, *Seneca*, and even *Socrates* himself, speak sometimes doubtfully concerning the Immortality of the Soul.

Answer. So much the more reason have we to be thankful for that clearer light, by which *Life and Immortality* are so plainly set before us. But yet you must remember, it was only a *certainty* which these Philosophers professed to want, and not a *probability*, or Opinion that it was true. As for *Cicero*, he says he dares swear the Soul is Divine, *Tusc. lib. 1. 343.* *Seneca* often asserts its Immortality. And so did *Socrates*, when he had to do with such as were capable of receiving and understanding that Doctrine, as has been already proved. And besides, such was the modesty of that Philosopher, that he was not wont to be positive in his Assertions, but still, upon all occasions, to acknowledge his Ignorance.

As for the *Epicureans*, *Cicero* tells us, That all Learned Men contemned them, And *Austine* says, *Quod ipsi Philosophi Epicurum Porcum nominaverunt.*

Eusebius declares, That *Lucretius* wrote his Poems in the *Intervals of Madness.*

Your Friend, *Dicaearchus*, is particularly derided by *Cicero* himself, *Tusc. 335.*

I might

I might easily mention many more of the Sayings of Ancient Philosophers, which further hold forth their belief of the Soul's Immortality.

Anaxagoras was so intent upon his Philosophical Contemplations, that he regarded not the Affairs of the Publick; and when one asked him. — *Ὀυδὲν σοὶ μὲν καὶ πατρίδ' ὅ;* Have you no care of your Country? Yes, (said he) the greatest care of all, *λείξας τὸ ἑγὼν* — Pointing towards Heaven, *Laert. pag. 34.*

Thraseas said, *Nero* might kill him, but could not destroy him. And the like said *Socrates* long before, concerning his Accusers.

Anaxarchus told the Tyrant, You may break in pieces the Prison of *Anaxarchus*, himself you cannot hurt, *Laert. 252.*

Epicarmus, as cited by *Clemens Alexandrinus*, says, If thou be a good Man, Death cannot hurt thee. Thy Spirit will live happily in Heaven.

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Our Author's Objections considered and answered.

THAT our Philosopher may not think himself slighted, I am obliged, in civility, to take some notice of his Objections, (such as they are) though sufficiently answered in what hath been already said.

Object. 1. The Brutes act sensibly and knowingly by a Material Spirit; ergo, Man may perform all his Natural Functions by the means of a like Spirit, page 2.

Ans. 1. As for the Nature of Matter, I shall shew you by and by, how little it is understood by the wisest of you all; and that while you are talking so confidently concerning it, you do but wrangle in the dark about you know not what.

2. I cannot but observe, how poorly you shift off the most difficult part of your Work. In the first Page we are encountered with a daring Assertion, *viz. That the Soul falls with the Body.* But if we seek for proof, (as 'tis all the reason in

in the world we should) there is scarce so much as a shadow of it. — *Parturiunt Montes.* — Not one of the Arguments which have been used both by Ancient and Modern Philosophers, and Divines; is answered. Perhaps they were not worth taking notice of by so transcendent a Genius. Did you expect that your *bare Word* must pass for an *Answer*? or that any Man of Brains would be amused with two or three obscure Quotations out of *Aristotle* and *Pliny*? You were not born soon enough, thus to impose upon Mankind. *Ipse dixit* is quite out of doors.

3. As for the Souls of Brutes, you say, they are Material, and take it for granted that they are Mortal; from whence you would infer that the Soul of Man is so too. But have you well considered the Answers which have been given to this Objection by many great Philosophers? If not, you are not fit to write about these Controversies. If you have, you ought to give some satisfactory Reply, and not to put it off by saying, Dr. W. thinks that such Arguers deserve not an Answer. This is but a mean way of Philosophizing.

Some of the *Platonists* assign to the Brutes Souls *Immaterial*, Beings *averse* from the Body. And the *Peripateticks* say, They have

have *Substantial Forms* distinct from Matter. And *Porphyr* is peremptory for their Immortality. Besides what is said of an *Anima mundi*.

But however these Controversies be determined, I think 'tis easy to demonstrate; that the Souls of Brutes are much more noble than the Material Spirits of their Blood. But the Immortality of our own Souls depends not upon such *Speculations* as these. We need not run to the *Brutes* for Arguments. Let them do so, whose Principles require it.

If you think you can fairly answer the Reasons which I have given from Scripture and Natural Light in this Point; and when you have so done, undertake to prove, (I do not say merely to assert) That the Souls of Brutes are *Material* and *Mortal*, and by consequence that the Souls of Men are so too: Begin when you please, I hope I shall not be unprovided for you. But till then, I am not obliged to incumber my Defence of the Soul's Immortality with *needless* Controversies.

4. Though it should be granted, That the Souls of Brutes are both *Material* and *Mortal*, we are still sure that the *Humane Soul* is much more excellent than *they*; as appears by those Operations in us, which

which are not discernible in them. I think it is ill done of those Philosophers, who *debase* or *deny* the Sensitive Faculties of Beasts, and make them *mere Machines*; and I deny not, that there is something in them which looks *like Reason*. But, what then? These higher Operations of the Souls of Men, which have a more *immediate* and *direct* reference to Immortality, are such as we see no appearance of in the Inferior Creatures. They *know not God*, they *love him* not; they have no *apprehensions* of a Future State, no sense of Moral Good or Evil, as Man hath; and this is enough to distinguish us from them, and to shew, that our Natures are made for higher Ends than theirs; as the Poet, speaking of Religion, says,

————— *Seperat hæc nās,*
A Grege Brutorum, —————

And therefore to argue from the Mortality of the Souls of Brutes, against the Immortality of the Souls of Men, is (every way) to *beg the Question*.

5. And thus again, you carry the Controversy into the dark, (as the manner of such Philosophers is) and plead *Uncertainty*, against those things which are *Certain*, not knowing the *premises* while you will

will needs hold the Conclusion, and so abuse your Reason, and lose the Truth and your Labour both together. This method may indeed serve the ends of *perverse Wranglers*, but is not the way to make any man wiser.

There is a great deal observable both in the Souls of *Men* and *Brutes*, which the best Philosophers do not comprehend. Must we therefore deny what's plain, because we are not agreed about more remote Difficulties? This is the way to introduce *Scepticism*, and unthankfully to reject what God hath made known to us, because he hath not laid open all the rest.

The words of *Tertullian*, in his Treatise *de Animâ*, are very remarkable in the present Case. *Quis enim revelabit quod Deus texit? unde sciscitandum est? — præstat per Deum nescire; quia non revelaverit, quam per hominem scire, quia ipse præsumpserit*, pag. mihi. 342.

Your Masters have not yet satisfied the Learned World, in any Account they have given of *Sensitive perception* and *Appetite*; by reducing them to the Laws of *Matter* and *Motion*. You must lay your Foundation better before you build so much upon it. But *Cicero*; and *Laertius* tell us, That the *Epicureans* abandoned

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Logick, and so do their *Abettors*. If *supposing* would serve instead of *proving*, there would be no great difference between an *Ideot*, and a *Philosopher*.

Obj. 2. But *Thinking, Arguing, &c.* which you ascribe to the Soul, belong to the whole *Compositum*, or contexture of Soul and Body, which is the efficient proper cause of them, pag. 2, 4.

Ans. According to your own Hypothesis, each part of the *Compositum* is not alike concerned in these Acts, but (especially) the *Animal Spirits*, and the *Brain*, which you suppose to be a *materia cogitativa*; but these are not the whole *Compositum*; so that you must first reconcile your Philosophy to it self, and then answer what I have said, against the Capacity of these Material, Corruptible Spirits, for the production of such Acts, before this Objection be at all valuable.

The very use which the Soul now makes of *Corporeal Organs* and *Instruments*, plainly evinces, That it doth exert some Action wherein they assist it not; for it supposeth an operation upon them antecedent to any operation by them. When therefore the Soul makes use of a bodily Organ, its Action upon it must needs,

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needs, at last, be without the ministry of any Organ, unless you multiply to it Body upon Body in infinitum, as a Reverend Author observes, *Blessedness of the Righteous*, pag. 205.

Nullam vim, virtutem, aut aptitudinem ad ipsum intelligendi aut volendi actum, purum, formalem in se, à spiritibus aut à sensu animus recipit. Quomodo enim inferius, & vilius & passivum, virtutem activam nobilem Naturæ superiori, præstantiori, & activæ communicare potest, Method. Theol. part. 1. 162.

Obj. 3. *Matter and Motion may do much, as appears by a Musical Organ in the hand of a good Artist*, page 2.

Ans. The Instrument is not conscious of the Harmony produced by it, as the Soul is of its own Acts; and therefore your Similitude is far from running upon all four.

Obj. 4. *Matter has a self-moving Power; for, if it be reduced to a fine Powder, part of it will rise up into the Air like a thin Cloud*, pag. 7. 13.

Ans. The Air is a fluid body, in which those little Particles are moved, as Sticks or Straws are in the Water, according to its motion, and not by a self-moving Power of their own. Though, as

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our Author (not observing how he almost confutes himself) tells you in the very next words, that they are apt to be *moved* with every little breath. I believe indeed they are very susceptible of impressions from *without*, but have no self-moving power *within* them. If the Dust in the Streets fly into you Eyes, will you therefore say it has a self-moving power? stop it but close up in a Bottle where Wind and Air cannot disturb it, and I will be bound for its good behaviour.

As for the nature of *Fire*, you have *light* and *heat*, as well as *motion*, to give an account of, which I fancy will put you hard to it.

Neither know you whence the Wind comes, nor whither it goes, nor what it is that puts it in motion; and so we are not at all edified by your Assertion concerning it.

Obj. 5. *The Spirit of the Egyptian, whom David found at Ziklag in the field famished, came to him again after they had given him Fruit and Water, pag. 11.*

Ans. No wonder that his *Material, Animal Spirits* were refresh'd by suitable Nourishment; but that proves not that he had no nobler Principle in him. Neither do I deny

I deny that these Spirits are the *immediate Instruments* of the Soul's Operations in its state of union with the Body : But this is only *ad modum*, not *ad formam actus*; and therefore to say the Soul cannot *subsist* nor *act* in a state of Separation from them, is an Argument *à Baculo ad Angulum* : And yet it is no wonder, if it leave the Body, when these Spirits are no longer fit to be a *pinculum* of vital union between them.

Obj. 6. *It cannot be conceived how the separate Soul should think without the Brain, see without an Eye, &c.*

Ans. The Infant in the Womb hath no conception of these Actions which it shall perform when it is come into the World, and grown up to maturity. The Cases are much alike.

To conclude, Except we better understood what the Soul *is*, and how it *acts* while united to the Body, 'tis meer forwardness to deny its Capacity of a separate Subsistence, because we understand not what will be the *mode* of its Operation in that State. But some men love to argue *ab ignoto ad ignotius*.

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Mibi quidem naturam animi intuenti, multo difficilior occurrit cogitatio, multoque obscurior qualis animus in corpore sit, tanquam alienæ domi, quam qualis, cum exierit, & in liberum cælum, quasi in domum suam, venerit. Cic. Tusc. Quæst. lib. I. pag. 339.

CHAP.

C H A P. VIII.

Of Materiality, or Immateriality, as they are ascribed to the Soul.

THAT which our Author seems most to trust to, in the present Controversy, is the supposed *Materiality* of the Soul; and this it is which he thinks gives him so great an advantage against his Adversary, that (as the manner of some is) he *triumphs before the Victory*; and yet all this Dust which he raiseth about Matter, is as easily dissipated, as the Apostle *shook off the Viper from his band*; which will appear by the following Particulars.

I. Many great Philosophers and Divines have earnestly contended, that the Soul is *immaterial*, and have laid great stress upon this for the proof of its *Immortality*. The Reasons which they offer should have been well weighed, and answered by our Author, before he had set up for a new Discoverer. 'Tis an endless piece of work to write against those persons who will take no notice of what has been said before.

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How little alliance is there between a *Thought*, and any *bodily* thing? The more strictly you consider this, the more reason you will see to conceive of the Soul as a substance distinct from, and far more noble than Matter.

The Notions which we have of a *Mind*, i. e. something within us that *thinks*, *apprehends*, *reasons*, *discourses*, *wills*, *nills*, *affirms*, *denies*, *doubts*, &c. are mightily different from any Notions which we can fasten upon a *Body*. And yet our Author thinks that Corn may be converted into a rational activity, pag. 12. But to that I have said enough already.

2dly, Others say, that the Soul is material, and yet are as great Asserters of its Immortality as the former. Many of the Ancient Fathers of the Church were of this Opinion. *Tertullian*, in his Treatise de *Animâ*, disputes hotly for it. *Augustine* says, that the Soul, if compared to God, is corporeal; and so doth *Damascene*. See many more in the Appendix to the Reasons of the Christian Religion, where you will find that they took the Angels themselves for more sublime purer Bodies. And the Learned *Zanchy* agrees with them in his Treatise de *Angelis*, chap. 3.

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Neither will it follow that the Soul is *material*, if it should be acknowledged *material*. Aristotle himself supposes it to be a certain Quintessence distinct from the four Elements, analogous to the matter of the Heavens, which yet the *Peripateticks* suppose incorruptible. And it can never be proved that so *simple* and *pure* a Substance as the Soul is, hath any natural tendency to dissolution, or separation of parts, but on the other hand the noblest Natures incline most to union; neither is it to be feared lest God should annihilate or destroy it, since he has given it a Nature fitted for Immortality, which shews that he has design'd it thereto.

Quid multa? Sic mihi persuasi, sic sentio. Cum simplex animi Natura sit, neque habeat in se quicquam admistum, dispar sui, & dissimile, non posse eum dividi; quod si non possit, non posse interire, Cic. de Senect. pag. 210.

3dly, The Nature of Matter is not so well understood, as that the determination of the present Controversy shou'd be supposed to depend upon it. The Accidents and Modes of Matter are obvious to our Senses, but how little know we of its intimate Essence?

Sensus

Sensus infra Naturæ opera subsistunt. que intima illius penetrant, sed in exterioribus semper facie versantur, Lud. Viv. de Ver. Fid. 151.

Rerum omnium veræ germanæque Essentia ipsæ per se non cognoscuntur. A nobis abdita latent. In penitissimis cujusque rei, quò mens nostra, in hujus corporis mole & tenebris vitæ, non penetrat. Idem.

And to the same purpose Dr. More, *Antid. against Atheism*, pag. 15. *As for the very Essence, or bare Substance of any thing whatsoever, he is a very Novice in Speculation that does not acknowledge that utterly unknown. But for the Essential, and inseparable Properties, they are as intelligible and explicable in a Spirit, as in any other Subject whatsoever.*

And shall we in the midst of all this darkness talk confidently about *materiality*, and *immateriality*, and dispute ourselves into Atheism or Sadducism, by wrangling about we know not what? Can you tell whether Matter be divisible in *infinitum*, or no? Take which side of the Question you please, (and the distinction of *mentally* or *really* divisible into the bargain) and make your best of it. If it be not infinitely divisible, then every part of Matter is not Matter, as not having

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having extension, or trinal dimension. If it be, then a Grain of Mustard-seed may be divided into as many parts as a Mountain. And shall the Immortality of the Soul be supposed to stand upon so lubricous a Foundation as this is? No such matter. Answer *honestly* and *fairly* the Arguments which I have produced from *Scripture* and *Reason*, or else tell us plainly which of *these two* you renounce, but do not think to shift it off by quibbling upon the word immaterial, unless you better understood what Matter is. For this would be to run into the dark, that you might not be seen to blush, while you talk against Light it self.

The formal Vertues of Spirits are better known to us by their Acts, than their Substances, yea and better, perhaps, than the naked Essence of Matter it self is. Some great Philosophers have affirmed that the Soul is more knowable than the Body. See *Descart. princ. Philos. pag. 3.* and his *Meditat. de prima Philos. pag. 4.*

To conclude, The substance of our Souls differs so much from any *corporeal* thing that we are acquainted with, that it may well enough be called *immaterial*; though we know not wherein the difference of Spirits from the finest Matter consists,

consists, excepting their formal Vertues, and unspeakable Purity.

Mibi quidem sufficit, dum aliorum ausibus nihil oppono, nec contradico, ex virtute formali in substantiâ purissimâ fundatâ (sine compositione) Spiritum à materiâ passivâ distinguere: Qui plus præstare potest præstet.
Method. Theol. par. I. 142.

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CHAP. IX.

Directions to such as are in suspense as to the Immortality of the Soul, shewing how they may arrive at a certainty in that matter.

THOUGH I have already said so much as I think may suffice to satisfy such Persons as are willing to do their own Souls right, yet all are not alike disposed for the reception of *plain Evidence* when set before them. — *Recipitur ad modum recipientis*; and therefore it will not be alien to the Design which I have in hand, to lay down some Directions which will tend to make all that hath been already spoken, more effectual. And they are such as these.

Direct. 1. *Be impartial in your Enquiries about this matter, and take special care that your Understandings be not byassed by the Interest of your Lusts, which will dispose you to hate even Reason it self, and to shut your eyes against the Light.*

Socrates, discoursing concerning the Immortality of the Soul, warns his Hearers to take care that they be not *μεταχρησται*, *haters*

of

of Reason, than which a greater mischief could not befall them, *Phædo*, pag. 133.

Atheistical Inclinations in mens *Wills* and *Affections* do commonly set their *Understandings* on work to frame Principles suited thereto, and to defend and maintain those Principles; and a Mind thus depraved, is like a Corrupt Judge, who will hear nothing against the Party that has bribed him. When the Soul has so far degraded it self, as to become a Slave to the Sensual Appetite, the consciousness of its own guilt makes it willing to suppose it self no nobler a Substance than those Material Spirits which have J led it captive all the while, that so it may die with the Body, and not be called to an account for its unnatural self-abasement. *Alii deliciis immersi ac voluptatibus omnia cuperent cum illis paritèr concidere, hoc est, cum corpore, nec esse ullum Judicem qui vitæ hujus rationem à nobis repõceret*, Lud. Viv. de Ver. Fid. lib. 1. 145.

It is worth your while to examine, whether something of this nature be not the Spring and Fountain of these brutish Principles; and if so, you have reason to suspect them, as proceeding from so vile an Original.

It is also possible, that some thinking Persons of a sober conversation, may have

have an *Ingenium Hæreticum*, and affect singularity in Opinions to make themselves more taken notice of, and admired by such who have not Wit enough to detect their Sophistry. But *ordinarily* 'tis Mens love to their Lusts and sensual Pleasures, their neglect of God and Religion, their wilful despising the Concerns and Interests of a future State, which disposeth them to *wish* their Souls were Mortal, for fear of what may come after, and then to believe (though not without a great deal of wavering and hesitation) that they are so. *Οὐ βέλτερόν ἐστι καὶ τὸ ἀθάνατον ἢ τὸ ἐλαττον ἡμῶν*, saith Hierocles. A wicked Man would not have his Soul to be Immortal, lest he should be punish'd for his wickedness, yet he anticipates the Sentence of his Judg, condemning it to Death before-hand. *Maluit extingui quam ad supplicia reparari*, Minut. Felix.

Direct. 2. *Be not overfond of your present Conceits.* It becomes you to suppose that you may be mistaken, because many (as wise Men) have been so before you. He knows little of the weakness of Humane Understandings, nor of the unsearchable depths of the Works of God, who sees not how necessary a qualification
Modesty,

Modesty, and a promptitude to suspect his own Judgment, must needs be in a Philosopher. And though this must not be so far strained as to make us turn *Scepticks*, yet it ought to restrain us from an over-forwardness to vent *uncouth* Opinions, and from passing an hasty judgment on things, before we have well weighed what may be said on both sides. These things which appear *difficult* to you, may perhaps be *easy* to another; and those things which you look upon as *Demonstrations*, to a more discerning Person will, it may be, appear no better than *Dreams*; and Self-conceit will make you slight the weightiest Reasons which are brought to awake and undeceive you. Some of you value your selves upon the account of a natural quickness of Wit, with some acquired *Scraps* of Philosophy; but take care that this do not make you set too high an esteem upon your *little crude* Notions, which a small time may discover to be meer trifles, and Death will terribly confute for ever.

Direct. 3. Let your Diligence and Seriousness in these Studies be answerable to the weight and consequence of those Truths you enquire after. 'Tis a matter that nearly concerns you, to know whether the Soul be Immor

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Immortal or no. If after all the pains you have taken to make your self believe, that the Soul dieth with the Body, you should at last find your self mistaken; where are you then? What will you do when Death hath drawn aside this Vail of Ignorance, and placed you in the Society of wretched Spirits, forsaken of God, and past all hopes of recovery? Will not this be a dreadful disappointment? If I saw a Man cut a little too deep when he was pairing his Nails, perhaps I might laugh at him for his rashness; but if I see him attempting to Stab himself, that's no laughing matter, and I am guilty of Murther, if I do not endeavour to prevent it; and therefore I say again, *be serious*. Let me tell you from a Person of as *comprehensive a Genius*, and as high a Station as the best and greatest of you all, (the great Cardinal *Richlieu*) "That the Soul is a serious Thing, and must be either *sad here* for a moment, or *sad for ever*."

'Tis an easy matter to get some crude, undigested *Notions*, and *Terms of Art* to play withal; but solid and satisfactory Knowledge must be the fruit of Industry, and hard impartial Study: And you have reason enough to question all those Opinions which are the Off-spring of un-
I thinking

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thinking sloathfulness, though none are usually more confident than such Triflers, who like drunken Persons boast of their Wit to the increase of their shame. The best way to know that the Soul is Immortal, is to keep its noblest Faculties in due Exercise, and then they will speak for themselves.

Direct. 4. *See that your Ends be right in these Studies, i. e. suitable to the tendency of those Truths you search into.* Study the Dignity of Humane Nature, that you may walk as becomes Men, worthy the Faculties of that Rational Immortal Spirit which God hath given you. Right ends will help you in the use of means; but if you study these things meerly to please your Phanſy, this is but a more refined sort of Sensuality, and then 'tis no wonder if you miss of the Truth, nor indeed any great matter whether you find it or no, for any great good it's like to do you.

An honest manly Design in these Studies, will prepare you for the entertainment of the Truth. Indeed 'tis a noble Employment to enquire into the Works of God, and especially into our own Souls, that we may know him, and love him better, and discharge our Duty to-wards

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wards him more faithfully; and in so doing, we may humbly expect some such *Afflatum divini Numinis*; (as our Author speaks, page 15.) which may enlighten our Understandings, and lead us into those Truths which we seek after. Otherwise 'tis to small purpose to talk of the Immortality of the Soul to such Persons, who are resolved to gratify their Lusts, though they lose their Reputations and Souls too in the Adventure. Thus *Bias* the Philosopher, being asked by some *vain Fellows*, What that Piety he talked of meant? Answered, *It was to no purpose to speak to a Man of those things which he never intended to practise.* See *Laert.* 22.

Direct. 5. *Proceed orderly in your Studies; and do not begin at the wrong end.* Lay down the most plain and certain Truths first, and so ascend gradually to those that are more difficult. Try those things that are *uncertain*, by (and do not plead them against) those that are *clear and certain*, unless you have a mind to bewilder your selves, and to know nothing, because you cannot know all. There are many Questions concerning the *Origine of the Soul, its Union with the Body, its moving of it, and Direction of the Spirits, its differ-*

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rent Mode of Operation when it shall be separate from the Body, its Reunion with the Body at the Resurrection, &c. which will puzzle you when you have done your best; and peradventure yea, peradventure no, is very often the wisest Answer you can give to them: To such matters the sayings of Xenophon in Varro, is pertinent, *Hominis est hæc opinari, Dei scire.* God only knows them, and we conjecture. But must we therefore renounce or undervalue that Knowledge which is attainable? What if I know not how the Child is formed in the Womb, (after all that Dr. Needham hath said, *de formato Fætu*) must I therefore deny that the Child is formed there at all? This were ridiculous. You may easily apply it. Remember that which is greater, cannot be comprehended by that which is less. *The Soul fetter'd in the Body, is in some respect less and weaker than it self;* as Duplessis observes. Shall we quarrel with the Almighty, because he hath hidden some of the Secrets of his Workmanship from us? Or (like froward Children) cast away what is given us, because we may not have all we would desire, though never so unfit for us. *Plurimorum enim infelicitum ingeniorum inde orta est ruina, quod dum nota & necessaria plane negligunt, aut sensualitate & vitio*

crum

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orum mole obruunt, & absconditis inutilibus enixè student, idque ingenio superbiente, caliginis suæ non satis conscio, quando frustra se non patefacta quæsisse comperiunt, fatigati & desperantes, de certis etiam, & necessariis dubitant, & ipsam animorum immortalitatem negant. In tanta scilicet mala stultos, perversus studiorum ordo præcipitat. Method. Theol. Part 1. pag. 155.

In order therefore to your satisfaction in this Point, give me leave to recommend to you the following Method.

Ist, Digest well those Arguments which demonstrate the Being and Perfections of the Deity. That there is a God, and that the Souls of Men are Immortal, are Truths so nearly link'd together, that he who denies the one, may justly be suspected of a Disposition to deny the other. *Atheism* and *Sadducism* spring from the same Root, and must both be attacked together.

The invisible Things of God are clearly seen by the things that are made, even his Eternal Power and Godhead. What think you? Can there be an Effect without a Cause? Could this glorious Fabrick of Heaven and Earth be rear'd by Chance? Could the Sun, Moon, and Stars, have any Light, but from the Father of Lights? Could the

Earth be *hung upon nothing*, but by him *who upholdeth all things by the Word of his Power*? Is it not demonstrable that something must needs have been Eternal? If you should suppose a time or space (call it what you will) in which there was nothing, will it not necessarily follow that there never could have been any thing, because nothing could have produc'd nothing?

- Moreover, there can be no excellency in the *Effect*, which is not some way or other in the *Cause*; and therefore, since so much *Power*, *Wisdom*, and *Goodness*, shines forth in the *Greatness*, *Order*, and *Usefulness* of the several Parts of the Creation, and their Aptitude and Tendency to the Beauty, and Perfection of the whole; and so much that is unsearchable in the meanest Creature; and since in the Enumeration of Causes, 'tis absurd to run in *Infinitum*, you must needs come up to a *first Cause*, *Eternal*, and of *Incomprehensible Perfection*, who has more Excellency than all *subordinate Causes* put together; for they have none but what he gave them, and it is not possible any Creature should be so perfect as he that made it.

2dly,

2dly, Study well the Doctrine of Divine Providence, and consider what full and clear Evidence we have, that the World is ordered and govern'd by it. Epicurus denied, That God was the Creator of the World. *Eximendum imprimis est à sollicitudine, ac labore Mundi extruendi Divinum Numen,* Gassend. Syntag. Philos. Epicur. 72. And upon the same account he denied Providence. *Non enim cum felicitate congruunt negotia, sollicitudines, iræ, gratiæ, &c.* 78. The like you have in *Laert.* pag. 285. In *Epicur.* & pag. 300. And *Lucretius* treads in the same Steps. Now, this is, in effect, to deny the Being and Perfections of the Deity, or to measure his Perfection by our Imperfection, and to leave both the Creation and Government of the World to blind Chance, or to that empty Nothing, which they call Nature. And yet they speak contemptibly of Fortune too, though they say the World was made by Chance, *Gassend. Syntag.* 49, 50. So ill do the Principles of this Philosophy hang together. How much better is it to say with *Cicero*, *Deo nil præstantius, ab eo igitur necesse est mundum regi.* *De Natur. Deor.* And again, *Whoever doubts of Providence, may as well doubt, whether the Sun shine or no,* *Ibid.* 'Tis all one to a Being

of Infinite Perfection, to regard the Motions and Actions of every Creature, as if he had but one to mind. God has not made a World greater than himself, and it is dishonourable to him to suppose, that he is only an unconcerned Spectator of the Affairs and Transactions of his Creatures. Besides, 'tis Nonsense to think that the Creatures can either *Subsist* or *Act* without him. His Name is *I AM*, and all created Beings compared with him, are but *Non-Entities*, as *Plato* observes, *Id solum esse quod est æternum, & immutabile, cætera potius non esse, quam esse.* In *Timæo*.

And 'tis observable how Nature it self prompts us to look unto him for relief and help in Exigences, and to lift up Hands and Eyes to Heaven when we *know not what to do*. Thus it bears witness to the Divine Providence.

And the Checks of Conscience for secret Sins, in like manner evince; That there is an All-seeing Eye upon us. And so Natural Light prepares for Supernatural.

3dly, See that your Souls be possess'd with awful Apprehensions of so great a Majesty. This or nothing will make you serious, and restrain your Thoughts from those masterless

masterless Vagaries, in which Irreligious Philosophers are wont to indulge themselves to their own Destruction. Dare you take his Name in vain? Or vilify his Works to his dishonour? Doth not *his Excellency make you afraid, and his dread fall upon you?* Look up to the Heavens which are higher than you. The Sun in its Meridian brightness, is but a shadow of him who is LIGHT, and in whom there is no Darkness at all. Millions of Angels continually adore him: The whole Host of Heaven is at his beck; should he give Commission but to one of his Angels to destroy ten thousand such as you, how quickly would it be done? His Power is Omnipotent: His Wisdom Infinite. *Who would set Thorns and Briars in array against him? He would pass through them, and consume them. How much better is it to lay hold of his Strength, that you may be at peace with him? Be not deceived, God is not mocked.* You may flatter and befool your selves for a while, but what will you do in the end thereof? When your mournful Friends stand about you, and your Physicians give you up, as past hope of recovery? How dismal will the thoughts of Eternity then be? How severely will Conscience pay you home for all the *Tricks and Abuses* you have put upon

upon it? And whither will you fly to avoid it? Do you think your *dreaming Philosophy* will then stand you in stead? Will it secure you from the amazing Apprehensions of what is like to come after? Or will you not rather curse the Day that ever you became acquainted with these brutish Principles? Well, if none of these things move you, *The Lord have mercy on you*, for all good Men are deeply affected with them. However remember you were fairly warned of your danger.

4thly, *Abstract your Minds as much as possibly you can from things Corporeal, that you may converse more intimately with your own Souls.* Divest your Spirits of all that's foreign to them, that you may better behold their *naked Beauty and Perfection.* Let sensible Objects keep their distance, and suffer not any tumultuous Passions to interrupt your more calm, retired thoughts, or to raise Mists before you. And then you will quickly find, that the more deeply you contemplate the noblest Acts of your own Souls, the greater evidence will appear of their Spiritual, Immortal Nature. "All those Discourses, which
"have been written of the Soul's Herald-
"dry, will not blazon it so well as it self
"will

“ will do, as a Learned Man observes.
 “ When we turn our Eye in upon it,
 “ ’twill soon tell us its *Royal Pedigree* and
 “ *Noble Extraction*, by those Sacred Hie-
 “ roglyphicks which it bears upon it self.
Smith’s Discourses, page 66.

Many Philosophers have spoken well of this Abstraction of our Minds, and retiring into our selves; but none more divinely than the *Platonists*, and *Plotinus* in particular.

This made them say, That Philosophy is *Mortis Meditatio*; because that as in *Natural Death* the Soul is actually separated from the Body, so in these Philosophical Contemplations we must abstract it from corporeal Commerce as much as we can. And though this saying is commonly (and particularly by *Plutarch*) ascribed to *Plato*, yet *St. Jerom* tells us *Pythagoras* was the first Man who said, *Philosophiam esse meditationem Mortis quotidie de carcere corporis nitentem educere Animæ libertatem*. See *Lypsi Manuduc. ad Stoic. Philos.* And this (says *Clemens Alexandrinus*) *Pythagoras* meant by the five years silence which he enjoined his Disciples. *Ut scilicet à rebus sensibilibus aversi nudâ mente*, &c. However *Plato* discourseth excellently about it: See his *Phædo*, where he brings in *Socrates* telling his Friends, “ That of all Men
 “ Philosophers

“ Philosophers should not be unwilling
 “ to dye, who have been endeavouring
 “ all their lives long to abstract themselves
 “ from their Bodies as much as they can.
 “ *Περὶ δὲ πλὴν ψυχῆς πείσασθαι, atque ad ani-*
 “ *mam se convertere.* And should they
 “ therefore be unwilling to be set free
 “ from those Bodies which have been
 “ such an hinderance to them in their
 “ searches after Truth? And thus he sums
 “ up the matter, page 89. *εἰ γὰρ μὴ, &c.*
 “ If while we are in the Body, we can
 “ discern nothing purely, it must either
 “ follow that we shall never attain to
 “ knowledge, or that we shall do it after
 “ Death; for *then*, and not *before*, the Soul
 “ will subsist without the Body, and while
 “ we live here, the less commerce we have
 “ with it, the nearer approaches we make
 “ to knowledge.

Antisthenes being asked what good he
 had got by Philosophy? Answer'd, *τὸ*
διναδὲς ἑαυτῷ ἐμιλεῖν, He learnt by it to
 converse with himself, *Laert.*

Aristotle himself owns the necessity of
 this Abstraction, and makes it the pecu-
 liar Priviledge of some Men, more ab-
 stracted than others from Corporeal
 Commerce, to improve their Under-
 standings in the steady Contemplation of
 Truth.

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And so doth Cicero in those excellent Words, *Magni est ingenii revocare mentem à sensibus, & cogitationem à consuetudine abducere*, Tusc. Quæst. lib. 1. 333. and again 350.

And to the same purpose speaks Van Helmont, page 342. though in a Dialect almost peculiar to himself.

And so Descartes (how ingeniously soever he talks elsewhere of Matter and Motion) when he comes to consider his own Soul, thus he begins, (See *Meditat. 3. de prim: Philosophi*.) *Claudam nunc oculos, aures obturabo, avocabo omnes sensus, meque solum alloquendo*, &c.

Wonder not that I insist so largely upon this, for the Life of Philosophy (I had almost said of Religion too) consists in it.

But when all is done, those Persons who have long suffered their Minds to be immerst in things Corporeal, must take a great deal of pains before they can extricate them from those unhappy Complications, which have betrayed them to so many mistakes, and kept them so ignorant of their more noble Faculties and Powers.

5thly, So live, that you may not be afraid of the Doctrine of the Soul's Immortality. I have shewed you already, that the Interest

est of men's Lusts will strangely bias their Judgments, and therefore keep the *Sensitive Appetite* at an under: Yield not to its *extravagant* demands. Accustom it to be frequently controlled, and let it feel that you have something nobler than Material Spirits within you. The Soul never more forgets its own Dignity, than when it suffers Sense and Appetite to turn *Dictators*, and carry all before them. This disposeth it to terrene and sordid Conceptions concerning itself. Vicious *Inclinations* are the Root of corrupt *Principles*: Men will hardly love those Doctrines which Prophecy no good concerning them, but evil.

On the other hand, If you so live that your Consciences cannot upbraid you with an Atheistical Contempt or Forgetfulness of him that made you: If you contemplate his Excellencies, and delight in him as the chiefest Good, and pay that Homage which is due to him in your Religious Worship and Attendances upon him, such Exercises as these will soon convince you, that your Souls are no such Earthly *Material Things*, as you are ready to imagine. The thoughts of a glorious Immortality will be refreshing to you, and you will have some Anticipations of it in the serenity of a virtuous Mind,
and

and the testimony of a good Conscience. You will quickly see that Vice and Wickedness *debase* the Soul, and that Goodness and Piety are things too noble to be subjected so meanly as in a few corruptible, perishing, material Spirits. If your Souls have once the Image of the Divine Holiness imprinted upon them, it will dispose you to discern and acknowledg that *Natural* Image of the Spiritual, Immortal Deity, which is antecedent to the other, because there must be an agreeableness between the Faculty and the Object, and such Divine Qualities must be seated in a Subject suitable to them.

6thly, *Take notice of that certain and full evidence, which we have of a world of Spirits.* How near many of them are to us, and how oft concerning themselves about us. The Books which have been written about *Witchcrafts, Possessions, Apparitions, &c.* do all prove, That there are multitudes of Malignant Spirits, which seek the Ruin and Destruction of Mankind, and carry on a Warfare against the Interest of God and Religion in the World. They know well enough that the Souls of Men are Immortal, else they would not take so much pains to destroy them. I need not name the Authors who Treat of those things,
Fernandus,

Fernelius, Wierus, Glanvill, More, Baxter,
and many more.

And on the other hand, *Ambrose, Lawrence, Zanchy, &c.* will shew you, That there are *benign* Spirits, which guard and watch over good Men, and Minister for them. If you disbelieve all the Testimonies which these Learned Persons have given in the Case, you forfeit your own *Credit*, and cannot reasonably expect that any Man should believe you.

As to the Matter of Apparitions, even about Monuments and Sepulchres, *Socrates* makes mention of them. *Phædo* 117. "and supposeth them to be the Souls of "bad Men in a State of punishment for "the wickedness of their Lives, 118. and *Cicero* in his *Tuſc. Quæſt.* takes notice of ſuch Apparitions, *Viſis quibuſdam ſæpe moriebantur; hiſque maxime nocturnis, ut viderentur, ii qui vita exceſſerant, vivere.*

St. Auſtine makes mention of one *Genadius*, a Phyſician, and an excellent Natural Philoſopher, and withal very charitable to the Poor, who falling into doubt concerning the Immortality of the Soul, was inſtructed concerning it in a Dream by a conspicuous young Man that appear'd to him.

The famous Story of *Evagrius* the Philoſopher, who appear'd to *Syneſius* the Biſhop

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shop after his Death, you may find in *Baronius's Annals, ad Annum 412.* where he also relates the Story of *Michael Mercatus* and *Marsilius Ficinus*, intimate Friends, and both addicted to the *Platonick Philosophy*. Who after many Debates about the Immortality of the Soul, and a Future State, mutually agreed, That whether soever of them died first, should, if the Laws of the Invisible World would admit of it, appear to the Survivor, and give him an account of these things. Thus, says *Baronius*, they swore to one another. Not long after *Marsilius* dies; and appears to his Friend, and tells him, those things were true, which the Christian Faith taught concerning the Immortality of the Soul. This *Baronius* says he had from the Grandson of the fore-mentiond *Mercatus*. And the same is reported by many other Writers.

A like account you have of the Apparition of Major *George Sydenham* to Capt. *William Dyke*, (who had made such an agreement as the former) telling him, That there was a God, and a very just and terrible one, and that (if he did not turn over a new Leaf) he will find it so. See *Glanvill's Sadduc. Triumph.* 408. But those that regard not the Sacred Records, will not be convinc'd, tho one come to them from the dead. K However,

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However, such passages as these have been believed by wise Men in all Ages, and by Persons as capable of discerning *Truth*, and distinguishing it from *Impostures*, as any of the *Pretenders* of this present Generation, who care not for hearing any news from the *Invisible World*.

7thly, If your Genius incline you to *Philosophy*, you may easily find nobler things than *Matter* and *Motion* to entertain your selves with, if you will but consult the Writings of *Plato*, *Plotinus*, *Epictetus*, *Cicero*, *Seneca*, *Antonine*, &c.

But above all, if you believe that God regards the Affairs and Actions of Mankind, then look unto him for *Direction* and *Light* in this matter, and he that so seeks after the Truth will hardly miss of it in its more weighty and important Instances.

CHAP. X.

Directions to such as believe the Immortality of the Soul, shewing how they ought to improve so important a Doctrine.

THUS far I have proved that the Soul is Immortal, and laid down some Directions for those that hesitate in the Matter, in order to their better receiving of the proof that has been given. But since there are many who profess to believe this great Truth, and yet live as if they believ'd it not, and so encourage those of the contrary Opinion, and harden them in their Impiety; I must not let go this point, till I have drawn some *more* practical Inferences from it, which if those that believe it would live up to, 'twould conduce more effectually to the Conviction of the Irreligious sort of Philosophers, than the most accurate Reasonings are like to do. There is somewhat in an holy Life which commands Awe and Reverence from the worst of Men. Thus Herod feared John the Baptist, knowing that he was a just Man and an holy, Mark 6. 20. Good Examples many times prove more powerful, than either Doctrines or Precepts.

What will it avail any Man to *believe* well, and to *live* ill; to be *Orthodox* in his judgment, and *Scandalous* in his practice; to own the Dignity of Humane Nature, and yet live as if Man was only a more subtil kind of a Beast to rule the rest?

To this purpose you have a very observable passage in the Preface to Mr. *Baxter's* Reasons, &c.

"I oft think what one told me, That an
"Infidel answer'd him, when he asked him,
"How he could quiet his Conscience in
"such a desperate State? saith he, I rather
"wonder how you can quiet your Consci-
"ence in such a common careless course of
"life, believing as you do? If I be-
"liev'd such things as you do, I should
"think no care, and diligence, and holi-
"ness could be enough.

And the late E. of *Rocheſter* told an intimate Acquaintance of his, "There was
"nothing that gave him, and many others,
"a more secret encouragement in their ill
"ways, than that those who pretended to
"believe, lived so that they could not be
"thought to be in earnest, when they said
"it. (See his Life by Dr. *Burnet* pag. 120).
For he was sure Religion was either a
meer Contrivance, or the most important
thing that could be: So that if he once
believed,

the Immortality of the Soul.

believed, he would set himself in great earnest to live suitably to it. *Ibid.*

Therefore that you may not destroy your *own* Souls, and contribute so much to the ruin of *others*, even while you profess to believe the Immortality of the Soul ; take these following Directions :

Direct. 1. *If you believe that the Soul is Immortal, let it be your great care to secure your Eternal Interest.* If there was no more than a bare probability that the Souls of Men must be for ever either happy or miserable, it would yet be a point of the highest Wisdom to take the *safest side*, and to prepare for Eternity, as much as possible. But when there is so full evidence, both Natural and Supernatural, as puts the case beyond probability, and makes it *certain*, it must needs be the most stupendious folly to neglect the Interest of our Souls, which are daily hastening to their Eternal State. “ If the Soul be Immortal (says *Socrates*) “ we had need to take care of it, and the “ danger is dreadful if we neglect it, “ *Phædo*, 167.

And here let me ask you, Do you not know that the Life of Man is short and uncertain ? That the deceitful pleasures of the *Flesh* will soon be at an end ; and

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that the more delightful your accommodations are here below, the more unwilling ('tis likely) you will be to leave them ? — *Hæc sunt quæ faciunt invitos mori.* And can you chuse but fear what will follow after Death ? Do you not know that the time of this present Life is given us to prepare for another ? And what are you in pursuit of, that can justify so stupid a neglect of your greatest concerns, or that will make amends for the loss of your Immortal Souls ? Have you not sometimes thoughts of repenting hereafter ? Why, in so thinking you implicitly own the Necessity of Repentance ; and is it not the height of madness to delay the doing of that which must be done, or you are undone and lost for ever ?

In a word : Are you not doing violence to your own Consciences all this while, and putting away far from you that which most nearly concerns you ? Be persuaded therefore at length with a manly Resolution to lay aside every weight, and the Sins that do so easily beset you, and run with Patience the Race that is set before you. And if you be so resolved, you may proceed as follows :

1st. Labour to understand what it is that must make your Souls happy, if ever they be so. You may know by the acts of

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your *Understandings* and *Wills*, as before described, what Felicity and Perfection your Souls are *fundamentally* capacitated for : Nothing but the highest Truth, and the chiefest Good can satisfy them. You may divert them for a while with variety of lower Objects, but they quickly grow weary, and run from one thing to another ; which may shew you that they are not yet got to their Centre. You may charm them with the Delights of *Sense* and *Appetite* ; and some more *refined Speculations* too ; and yet you do but degrade them all the while, and so they will tell you, if you take them apart, and freely converse with them. Suffer them to act according to their nobler Tendencies, and you will soon find them conversing with the World of Spirits, to which they are so nearly allyed, and reaching forth towards Immortality as a thing suitable to their Nature, and design'd for them by its Author. They will be looking to their great Original, and he will meet them with the *Attractive Influences of his Grace*. This is the way to ennoble them indeed : This is something worthy the Nature of a Man. These are delights which you may justify, while the sordid pleasures of the Flesh leave a sting behind 'em.

The Life which I am exhorting you to, hath something in it not only *manly*, and *rational*, but also *Divine*, viz. To exercise your selves in contemplating and admiring the Perfections of the Deity, till correspondent impressions be wrought upon your own Spirits, *transforming them into the same image from glory to glory*, 2 Cor. 3. 18. And when once you have learnt to relish these *spiritual*, *intellectual* Pleasures, you will look down with a generous disdain upon those *Husks* which you were once fond of. You will scorn those *empty Notions*, which before you were in love with, and have a clear testimony of your Immortality within your selves. You will detest being so prophane as to sell your Birth-right for a morsel of unsatisfying, transitory Pleasures. You will then be fully convinced that true Holiness (which consists in separating our selves from that which is common, and unclean, that we may be devoted to the Love and Service of God) is perfective of Humane Nature, and *essentially* necessary to its Happiness; and that it is a perfect contradiction for an *unholy* Soul to be truly blessed, because nothing but knowing, and delighting in God, can make us so, and in these consists our Holiness.

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And what is there that can justly offend you in such a Life as this? Can you be better, or more honourably employed? Do not even the worst of men, when they come to die, wish they had thus lived? and the best bewail that they have fallen so much short? *Lord, pardon mine Omissions* (said Bishop Usher,) Can you be too diligent and serious in the Service of him who hath done all the good that ever *was* done for you? and must do all that ever *shall* be done to make you happy? He needs not you: The loss is your own, if you turn your backs upon him. Consider how much patience he hath already exercised towards you. O do not slight the offers of his Mercy and Grace, and then think to complain of him as unmerciful in destroying you. Thus did that *wicked and slothful servant*, Matth. 25. 24.

I know indeed *that the carnal mind is enmity against God*, and prejudiced against these things which lead towards him; but I know also that this is the *disease* of Corrupt Nature, which, where-ever it is, must be cur'd, or the Party is ruin'd for ever.

Neither is it sitting still, and complaining, that will cure it, much less pleading it as an excuse against our Duty. A willingness

lingness to be healed, is in this Case a great step towards it. But I proceed.

2dly, *Humble your selves for the gross neglects you have hitherto been guilty of.* What have you done since you came into the World that's worthy the Nature and Capacities of a man? Have you not been making provision for the flesh to fulfil the Lusts thereof, while the *Immortal Spirit* has been almost starved for want of its proper Food, viz. *Knowledge and Vertue.* *Nascitur enim ex prudentiâ sapere, ex temperantiâ sobrium esse, & pietate Deum colere. Hæ sunt cibi animæ proprii, quæ idonea est ad sugendum, &c.* Philo Judæus. 127.

Is it a light matter that you have debased so noble a Nature all this while, and at once sacrilegiously robbed God of that Honour which was due to him from the Rational Creature, and *unnaturally* set your Souls to sale for every trifle? What if he (whose you are, whether you serve him or no) should demand of you an account, what you have done with his Creature, how you came to prostitute *your* Souls (which are more *his*) at so vile a rate? What if he had long since, in the midst of your carnal Security, called you out of that Flesh in which you breathe, and sent you into a Place where
the

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the Immortality of the Soul, the weight of Divine Wrath, and the evil of Sin, are better known? Are you not ashamed to live as if you were *meer Impertinences* in the Creation? while the Inferior Creatures round about you answer the Ends of their respective Beings. Can you suppose that you were born for no higher purposes, than to *eat, drink, sleep, sport, talk, and make an appearance for a while upon the Stage of the World*, and then go off with *satisfaction*, as if you had very well perform'd your part?

If you would be ashamed to own such monstrous Conceits as these, live not as if you did own them.

Consider seriously (for you can think, and think again about matters that less concern you) how wretchedly you have been befooled, and led Captive all this while by the great Deceiver, who has carried on his design against you under-board (though you observ'd him not;) and when you are past hope, will readily let you know, that you have *lost*, and he has *got the game*. Let me conclude this Head with the words of a most Excellent Poet,

*In cooler thoughts consider what you've done,
 And think that each of you hath kill'd a man,
 Stabbing with murderous hands
 That noble Reason by which Mortals are
 Most like their Maker, and do bear
 Their great Creator's Superscription.*

*Think lastly on the World's great Doom,
 When guilty Souls must to an Audit come;
 A far more heavy reckoning than e're
 You met with here,
 More true by far, and yet far more severe.
 Think on all this, and think on't soberly,
 And then perhaps you'll say, as well as I,
 Your mirth is madness, Wine a poison sell,
 Your Paradise is Bedlam, if not Hell.*

3dly, Trifle no longer, lest death overtake you unprepared for it. Now is the accepted time. Now is the day of salvation. Seek the Lord while he may be found. Call upon him while he is near. Which words, though encouraging to true Penitents, yet carry in them an awful intimation of the necessity of being speedy in our Repentance, and that because the time is coming when God will not be found, when they shall call, and he will not answer, Prov. i. 28.

The longer you delay, the more will your Guilt be increased, the habits of Sin strengthened, the Spirit of God griev'd; beside the hazard you run of perishing *in the mean time* before you are aware. And if hereafter you should be awaken'd to think of repenting, and preparing for another World, 'tis ten to one, but he who hath abus'd you so long, will then tempt you to believe it is too late. Methinks the Consideration of Eternal Misery should even overwhelm you, and make you tremble at that Justice which you can neither *resist* nor *escape*.

Bear with this plainness. Your Case makes it necessary. If Complements and smooth words would serve the turn, you should have them. But 'alas! while I am writing, and you reading, Time is running on, and Eternity is almost upon us, though we too little consider it.

How little a part of Time can you call your own? The time *past* is no longer yours. Of the time *to come* you are utterly uncertain. And as for the *present* time, the *τὸ νῦν*, 'tis gone while you are naming it, and Philosophers are not agreed to call it a part of time, because of its indivisibility. What shall I say? O that I knew but how to persuade you; how joyfully would I do it, though I lost
Estate,

Estate, Liberty, yea, or Life it self in the Action. But 'tis sad to think that I should leave you under greater guilt than I found you. The Lord pity you, and teach you to pity your selves.

And here I will take liberty to transcribe the words of a Reverend Person, so well suited to the present Occasion.

“ The State of the Case speaks it self,
 “ that there is no sitting still here. This
 “ is no Condition, Soul, to be rested in,
 “ unless thou be provided to encounter
 “ the Terrors of Eternal Darknes, and
 “ endure the Tortures of Everlasting
 “ Burnings. And yet am I not unap-
 “ prehensive how great a difficulty a car-
 “ nal Heart will make of it to bestir it
 “ self in order to any redress of so deplor-
 “ able a Case. — They esteem our
 “ strongest Reasonings (as *Leviathan*
 “ does Iron and Brasse) but as *Straw*, and
 “ rotten Wood, and laugh at Divine Threat-
 “ nings as *he* doth at the shaking of the
 “ Spear. Yea, and when we have con-
 “ vinc'd them, yet we have done no-
 “ thing; though we have got their *Judg-*
 “ *ments* and *Consciences* on our side, and
 “ their own, their *Lusts* only reluctate and
 “ carry all. Mr. *Hew's* *Blessedness of the*
Righteous, pag: 344, &c.

4thly, Understand aright wherein the Life and Power of Religion doth consist. 1 Cor. 4. 20. The Kingdom of God is not in word, but in power. We read of Persons that have a name to live, and yet are dead, Rev. 3. 1. And, among the Monsters of the last Times, some are mention'd that have a form of godliness, but deny the power thereof, 2 Tim. 3. 5. And now let us enquire seriously what this power of Godliness is.

It cannot be supposed to consist merely in an adherence to this or that Party. Nay, it is so far from consisting in this, that 'tis scarce consistent with a dividing, censorious, uncharitable Frame and Disposition. Siding into Parties, judging and despising one another, and crying out, — *Who is on my side, who?* hath long been the shame of Christians, and one of the greatest Obstructions to the Interest of our common Lord. This Temper began early to shew it self, even among the Disciples themselves, Mark 9. 38, 39. — *Master, we saw one casting out devils in thy name, and he followed not us; and we forbade him, &c.* From a like Disposition you find ver. 34. they had been disputing among themselves who should be the greatest; and when our Lord question'd them about

about it, *ver. 33.* they were afraid to tell what they had been talking of.

How quickly shall we all be ashamed of our childish Wranglings? Is this to *become as little Children* in a Scripture sense? Is this to demonstrate that we are his Disciples, *by loving one another*? Or is it not rather to proclaim to the World, *that we know not what manner of Spirit we are of*?

Tertullian in his Apology, *cap. 39. pag. 47.* glories in that Love and Unity which was among those *Primitive Christians*, and which the Heathens observ'd, crying out with Astonishment. — *Vide ut invicem se diligant, & pro alterutro mori sunt parati.* See how they love one another, and are ready to dye one for another. Hence he takes occasion sharply (as his manner is) to upbraid the Heathens, that *they hated one another, and were more ready to destroy one another.*

The Learned Grotius mentioning this passage of Tertullian, makes the following Reflection upon it. — "*Quid nunc illi dicent, &c.* What would those Christians now say, if they saw our times? If they saw not merely sharp Contentions, but even cruel Wars amongst Christians, & *quas ob reculas?* for what trifles? If they heard all other marks of the Church brought

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“brought in with a great deal of clamour,
“rather than that (*viz.* Loving one ano-
“ther) which was assign’d by its Ma-
“ster.

Neither can the power of Godliness be supposed to consist in a customary Attendance upon the publick Worship of God. *Herod heard John gladly, and did many things. The Pharisees made long Prayers, and Fasted often.* And the Prophet speaks of some, *Ezek. 33. 31, 32. who came, and sat before him as God’s people; yea, they would hear his words, but not do them.* With their Mouth they have shew’d much love, while their Heart run after their Covetousness.

Moreover a Man may be able to Discourse very well of Religion; may be very just in his dealings; very charitable to the poor; quiet and peaceable among his Neighbours, free from gross and scandalous pollutions; be no Extortioner, Adulterer, unjust Person, *Luk. 18. 11.* and yet be a stranger to the Life and Power of Christianity all the while. I know this will go ill down with those who have built their hopes of Salvation upon no better grounds than these. But there is no helping them without undeceiving them.

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In a word therefore, these following places of Scripture (if you be willing to learn) will shew you wherein the power of Religion consists.

Luk. 13. 24. Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. Matt. 22. 37, 38. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first, and great commandment. Chap. 10. 37. He that loveth father or mother more than me, is not worthy of me: or, as Luke has it, cannot be my disciple. Rom. 8. 9. Now if any man have not the Spirit of Christ, he is none of his. 2 Cor. 5. 17. Therefore if any man be in Christ, he is a new creature. Eph. 2. 10. For we are his workmanship, created in Christ Jesus unto good works which God has before ordained that we should walk in them. Tit. 2. 14. — Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Col. 1. 2. Giving thanks unto the father which hath made us meet to be partakers of the inheritance of the saints in light. 2 Cor. 5. 5. Now he that has wrought us for the self-same thing, is God, who also has given unto us the earnest of the spirit.

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Think not that I have here pickt together a few places of Scripture meerly to serve a turn ; I tell you the whole Strain of the Gospel runs this way ; and *if it be hid, its hid to them that are lost.*

Now if this Gospel be true, certainly the Nature of Christianity is little understood, or considered, by multitudes that yet affect to be called Christians. 'Tis no such easy matter to be a Christian indeed, as too many are apt to imagine. *Running, Striving, Wrestling, taking the Kingdom of Heaven by Violence,* do all imply that we have many difficulties to conflict withal, and must either be in good Earnest, or else lose all our labour.

'Tis further observable, that there must be a mighty change wrought upon us by the Spirit of God, else Christ will never own us as his Members.

And 'tis as clear, that this great change consists in turning our Hearts from the love of the Creature, to the Predominant love of God, and Holiness. This is the *Life*, the Soul of the new Nature, which must animate all our other Graces, and be in us a continual Spring of holy Obedience.

In a word ; In this consists our fitness for Heaven, and without it Heaven would not be Heaven to us, were it possible we

could be admitted thither. These things are so plain, that I need not further enlarge upon them, unless it be to bring them nearer to your own case, and help you to try your selves by them.

Let us therefore ponder the matter a little. Can that Man be said to make Religion his business, who will not be persuaded soberly to exercise his Reason about it? Nor so much as to put the question to himself, — *What was I Created and Redeemed for? What shall I do to be saved?* Degenerate Souls! To what end was your Reason given you? Was it, think you, only to enable you the better to *care*, and *plod*, and *provide* for the Flesh? Alas! that you should know your selves no better!

Can that Man be supposed to love God with all his *Heart* and *Soul*, who cares not how little he *thinks* upon him? has no delight in his Service, but is glad when 'tis over? No Zeal for his Honour and Glory in the world; no concern when his Name is blasphem'd and prophaned by the ungodly? who allows himself in a course of wilful Rebellion against him, and will not be persuaded to renounce his Lusts, nor to set up the Worship of God in his *Family* and *Closet*, how plainly soever the Scripture enjoins it. In a word, who
could

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could be willing enough to continue on Earth for ever, might he but enjoy *Fleshly prosperity, fulness, and ease*, though he should never know more of God, nor love him better than now he doth, which is next to none at all.

And what shall we say of those who turn Religion into matter of ridicule and contempt? whose heart riseth against any thing that's serious? They set their Wits at work to put *Nick-names* upon it, and yet the Wretches have the front to usurp the Christian name. *Prodigious Insolence!*

Is that man regenerate, think you, who, if you ask him what Regeneration means? what it is to be a *new Creature*? to be *led by the Spirit of God*? cannot answer you three words of sense about it? nay; perhaps, knows not that there are any such *Expressions* in the Bible.

Or can it be imagin'd, that a Person whose heart is set upon the world, and has no relish, nor savour of better things, but is quite out of his Element when imploy'd in any thing that has a nearer Relation, and tendency towards Heaven; can such an one (I say) be imagin'd meet for that *Inheritance*, or to have any treasure there, where his heart is not?

I could wish to know what Notion such Men have of Heaven; What think you?

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How are the Saints and Angels employ'd there? Do they love God or no? Are they not wrapt up in admiring his Excellencies and Perfections? and filled with continual Emanations, and Influences of Light and Love from him, and even transformed by that blessed Intuition? While the impure Spirits of the wicked are doom'd to a blacker Region, and plac'd in the Society of the Devils that deceived them. And can you believe two States so vastly different hereafter, and yet not consider that there must be some suitable preparation while we are *here*? something in the very disposition of our minds which may point out to us whither we are going? And since your Eternal Happiness lies upon it, is it not worth your while to enquire, whether your Spirits are formed to any such temper, as comports with the description of Heaven which has been set before you, and which you must be forced to allow of, unless you will renounce both *Reason* and *Scripture*?

And yet I deny not but the best of Men may have many Infirmities; *Who can understand his errors? If we say we have no Sin, we deceive our selves.* But still you must observe, the sinful weaknesses of good Men are matter of continual grief to them: They watch and pray, and strive
against

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against them, and heartily desire to be rid of them, and long for that blessed State, in which they shall be perfectly so, *Rom.*

7. 24.

But on the other hand, wicked men love their Lusts; plead for them, endeavour to extenuate them, cannot endure to think of parting with them, would rather have them *gratified* than *mortified* (as *Austin* confelleth of himself before his Conversion): so that they are under the power of *Sim*, and Strangers to that Life of Grace which would make them see and feel the evil of it.

However, this consideration should make religious persons the more circumspect, because others are so apt to take encouragement from their failings.

These are no *Singularities* of Opinion, nor *Fanatick*, *Enthusiastical* Notions, but words of *Truth* and *Soberness*, in which all *judicious* good Christians (of what denomination soever) are fully agreed. Would to God the serious consideration of them, and a suitable practice, did more generally obtain among us, and then we should quickly see our little differences vanishing as smoak, and the Churches of God in these Nations become a *praise in the whole earth*.

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ably, Study carefully the Reasons of the Christian Religion, as they are excellently set forth in a Book which bears that Title; where I dare be confident to affirm (*ringentibus licet viri celeberrimi adversariis*) you will find such a complication of Learning, Perspicuity, and Piety, as all the *Atheists*, *Infidels*, *Sadducees*, and *Epicureans* in the world, will never be able to withstand.

The light of Reason indeed, well employed, may help you far in discovering your Nature, Faculties, Duty, Interest, and End. But when you have done your best, many things will remain (appertaining to these already mention'd), as to which you will still be in the dark, without the assistance of *supernatural Revelation*. For instance, How the nature of man came to be so universally vitiated, and depraved; as we certainly find it is, and the *Pagans* themselves have often acknowledged: How Divine Justice may be satisfied, and yet offending Sinners pardon'd, and receiv'd into favour: How humane Nature must be purified, restor'd, and fitted again for its proper use and end. *Quæ quidem Purgatio*, (saith *Porphyrus*) *omni homini adeo necessaria est, ut fieri non possit quin Deus universalem aliquam purgandi humani generis rationem procuraret*. This indeed is high; but you must remem-

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remember he was a Philosopher, *ἐκ τῶν ἱερέων Ἰουδαίων, of the sacred Succession*, out of the School of *Ammonius* at *Alexandria*.

But that of *Plato* is yet more wonderful. *Alcib. 2. Sect. 11.* where he brings in *Socrates* instructing *Alcibiades* concerning Prayer: And after he had shew'd how little we know what's fit for our selves, and how dangerous it is to pray for things unsuitable for us, at last tells him, *ἀναγκαῖον ἔστι σοι, &c.*

'Tis necessary that you wait, till ONE come, who will teach you how to behave yourself both towards God and man. When will that be (says *Alcibiades*), and who shall this Teacher be? For I would gladly know him whoever he is. 'Tis he, reply'd *Socrates*, who careth for thee. But to me it seems that, as *Homer* tells us, *Minerva* took away the mist from the eyes of *Diomedes* that he might discern God from man: So the darkness must be taken from thy mind. "At that day, says *Alcibiades*, will I make Offerings, and it will come e're long; let him take off the mist from mine eyes, or what else he pleases, for I am prepared to omit nothing which he shall command (whoever he be) so that I may be made better.

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The poor Heathens were sensible of the need of supernatural Revelation, which made them so fond of their *Oracles*, and of the *Books of the Sybills*, and the *several ways of Divination* that obtain'd among them: And those of them who had great affairs in hand still pretended to take in the special help of some supposed Deity, or other. Thus *Numa* makes shew of consulting with the Nymph *Egeria*; *Lycurgus*, *Minos*; *Solon* with *Jove*: And the like is reported of that great Man *Scipio Africanus*: *Caligula* with *Castor* and *Pollux*; and after all, *Mahomet* pretends to receive his Instructions from the Angel *Gabriel*.

Look therefore into all the pretences that have been made to supernatural Revelation, and see if you can find any, which may stand in the least competition with these sacred Records which we have in the holy Scriptures.

The *Fragments of Zoroaster*, the *Chaldean Oracles*, the *Books of the Sybills*, the *Alcoran of Mahomet*, will all appear uncertain, or frivolous if compared with the Gospel of Jesus Christ. Never was any Doctrine so suited to the raising of mens minds above this Earth, and fitting them for Glory and Immortality, as the Christian Doctrine is. Our way and our end are here plainly set before us: And the very design and ten-
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dency of the Gospel may tell you its Author.

It could not be the Invention of wicked men, or Devils, for it every where de-claims against Sin, yea, even these *inward* Corruptions, which are not discernible to the eyes of men.

It could not be a meer contrivance of good men or Angels, for they would never have dared to arrogate to themselves a *Divine Authority*, or to father their Writings upon God; and therefore it must needs be from him who hath own'd it with *Success*, confirm'd it by *Miracles*, and preserv'd it in despite of the subtilty and malignity of its enemies to this day, and still makes it *his power to the Salvation* of Sinners. The better any man is, the nearer he comes up to the Rules of Christianity; and had the Gospel been a *lye*, or *device of deceivers*, the God of *Truth* would never have made it an Instrument of so much good in the world, as he hath done.

Direct. 2. *If you believe that the Soul is Immortal, be not over-fond of the Body. Keep it under; bring it into subjection; use it as a Servant to the Soul; that both the one, and the other may*

may be fitter for the Service of him that made them. Keep it not so *high* as to make it Masterless, nor so *low* as to unfit it for duty. *A Servant when he ruleth* is one of the things which the *Earth cannot bear*: The Body is a good *Servant*, if well managed, but a bad *Master*. Keep your Minds as much as you can above the power of *Corporeal Impressions*: Let not the Objects of *Sense* and *Appetite* prevail too much upon you. *These two* will quickly plead prescription, and put in for Sovereignty, if too much indulged: They have ever been disposed to rebel, since our First Parents gave them that fatal advantage; and the sway they bear over their degenerate Posterity carries in it the *mark*, and *brand* of that first Apostacy. 'Tis this which threatens our ruin a *second* time: And shall we split upon the same Rock again, after so dreadful a warning? Suspect all those pleasures in which the *Body* is much concern'd, lest the Spirit be debased by them, and begin to put too high a value upon them, and so contract a *terrene*, *sensual* disposition, and disrelish those noble delights which are perfective of its Nature. Make not your Prison too strong: Think how quickly this Flesh must be laid aside as *useless* and *offensive*.

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offensive. Why then will you cherish it, and make an Idol of it, as if you thought you must never leave it? What relief will it be to your miserable Souls to remember, *that in this Life you had your good things?* Or if it were reasonable to suppose, (as some have done) that the Souls of the wicked hover about the places of their Bodies Interment, what satisfaction would it be to such a Soul to think, Here lies Dust, which while I studied to pamper, I forgot, and lost my self? A *cutting Reflection* to a desolate forlorn Spirit, stript of all those Vanities which before inveigled it, and destitute of those Virtuous Principles, which would have enabled it, to mount aloft into a purer Region.

It is therefore a great point of Wisdom to sit loose to the accommodations of this present Life: And if at any time we find our Minds disposed (as they are too apt to be) to an over-great pleasure in our worldly enjoyments, 'tis fit that we remember, *this is not our home;* our highest Interests are *above;* and the Relation which we bear to the *world of Spirits*, whither we are going, should make us look more *stily* upon these temporary, perishing things, as *foreign,*

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reign, and extrinſick to us, and no way ſuitable for the Immortal Spirit to reſt in: And if the leaſt thought ſhould inſinuate it ſelf,—That it is good for us to be here; we ought to reject it with diſdain, and turn our Minds to nobler Objects, till the powerful ſenſe of them hath awak'd us out of our dream, and ſhew'd us the vanity and emptineſs of it.

Neither ſhould we be over-much concern'd at any croſſes or diſappointments which may meet us in our paſſage through this world. Do not give them the way; ſuffer them not to come too near you, *ταπεινὰ καὶ ἀνδραγαθή, &c.* Epictet. Enchir. Cap. 10. *It is not the things themſelves which trouble men, but their Conceits and Opinions about them: At leaſt they grow heavier by weighing, and ſo we create, and multiply troubles upon our ſelves, by our anxiety and ſollicitude about theſe things, which to a calm ſerene temper, would have been but light afflictions.*

Are your Circumſtances low and mean in the world? you are leſs in danger of growing in love with it, and ſo being enſnared and undone by it: Beſides, Nature is content with a little,—though mens Luſts are inſatiable.

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Are Friends and Relations unkind, selfish, unfaithful, or otherwise unsuitable to you? Who had you over-value them, or promise your selves too much from them, or repose too great confidence in them? you may thank your selves in this case (as in most others) if you be answer'd according to your Idols.

Is your Body afflicted with pain, sickness, or languishing? you knew it was mortal before, and to what purpose have you liv'd all this while, if not to prepare for such a time as this?

Are you vilify'd and reproach'd by men (as it oft falls out) for keeping close to your Duty? You ought no more to stop at it, than a man, in a race for his Life, should be daunted at the braying of an Ass, or the gagling of Wild-geese.

Our Life on Earth is but a dream: It passeth away as a vision of the night: Men are startled at phansied dangers, but not duly apprehensive of real ones. 'Tis not amiss sometimes to suppose (as Marsilius Ficinus directs) forsitan hæc non vera sunt, forsitan in præsentia somniamus; and as there is more of truth in such a supposition, than most men consider; so it will prevent our being over-much lifted up

up with prosperity, or *dejected* with adversity, since they are both alike parts of a *dream*, and the invisible World of *realities* is so very near us, whither, when we are once arrived, we shall think as contemptibly of the far greatest part of the Transactions of this world, as men are wont to do of their dreams, after they are well awake.

The

THE CONCLUSION.

THUS I have endeavoured to prove, That the Soul is Immortal; and laid open the *Absurd* and *Mischievous* Consequences of the opposite *Hypothesis*, and withal I have shewed what improvement ought to be made of so important a Doctrine. A great deal more might have been said on this occasion, but what some will think too *little*; others will think too *much*; and therefore, to prevent misunderstandings on both hands,

I shall only add Two or Three particulars more.

1st. If any say, That I have undertaken a needles piece of work, and that such a Discourse deserved not to be answer'd but with scorn and contempt: I must tell them, That the degeneracy of this Atheistical Age, is a sad, but sufficient Apology for what I have done. It can never be unseasonable to put men in mind of a Future State, much less now: And though I look upon our Author's Cause to be stark naught, yet his manage-

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ment of it (perhaps) is not so contemptible as some may think: However, I am sure the effects of it upon others are not so.

2dly, Others, it may be, will think I have been too severe in the Remarks which I have made, considering the Quality of the person with whom I have to do: To which I answer, I hope they will not accuse me of any rude personal Reflections; and as for his Opinion, to answer it, is to expose it. He has publickly debased all Mankind, and himself among the rest, and therefore ought not to think much at any rational endeavours to right both *him*, and *them*.

And the figure he bears in the world makes an answer so much the more necessary. When a person of considerable Note, a sober Life, and one that has the reputation of a studious thinking man, shall vent such Opinions as these, the Infection is like to spread so much further. *Nullis Aconita bibuntur Fictilibus.*

Omne animi vitium tanto conspectius in se Crimen habet, quanto Major, qui peccat habetur.

3dly, Some perhaps will object, That I have not laid stress enough upon the Immateriality of the Soul in the present Controversy. I would have such to consider, that over-do-
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ing is undoing; and to argue à *minus
notis*, is not the way to defend the Truth,
but to open the Mouths of its Adversa-
ries. If I have proved that the Soul is no
such *perishing*, *corruptible* Matter, as our
Author supposeth, this is what I under-
took; and if the use of the word *Matе-
rial* will please him, let him take it, for
me, so long as he draws no *bruitish* *Con-
clusion* from it: And as for those that have
more refined Notions of *Immaterial* Sub-
stances, I envy not their improvements;
let them rejoice in their greater Light,
provided they take not up with *Arbitrary*
Conceits instead of *solid Knowledge*; nor in-
jure more plain, and certain Truths, by
pretending to know these things, which,
to a Soul in Flesh are *hardly*, if *at all*, in-
telligible, how true soever.

It seems clear to me, that our Author
hath over-shot himself, by pretending to
prove the Soul *Mortal*, because he fan-
cied it was hard to prove it *immaterial*, and
this he thought gave him the advantage;
but (to use his own phrase pag. 12.) I
judge *he hath taken a wrong Sow by the ear*.

And tho' I desire not to contend with
any man, yet if *he himself*, or any of those
who have espoused his Sentiments, shall
think it convenient to Answer what I
have written, they may expect a Reply if
they

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they deserve it. For, as on the one hand, I think not my self obliged to follow any one, who impertinently rambles from the matter, and seeks sorry little *Shifts* and *Evasions*, to avoid the force of plain evidence: So on the other hand, I think it worth my while, to allot a considerable part of my remaining Life (if just occasion be given me) to the Defence of the Soul's Immortality, and the running down of these unmanly Notions, which ought to be exploded and hiss'd out of the World by the meanest of Human Race.

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